

To the Christian Reader, *James*
Tho. Sampson, wisheth the felicity of spir-
dy and full conuersion to the Lord.

10.5.39



Odly learned men do write
and publishe booke, to profit the
age in which they do liue, & the
posterity. This beare was in the
Author of this Treatise, Ma-
ster Iohn Bradford, who was the
Preacher and publisher of this Sermon of Re-
pentance. And now, to the ende that we which
do liue on earth after him, and are the posteritie,
may take as much or more profite by it then they
did, to and for whome in his life tyme he dyd bothe
preach and publishe it: the same his labour is by
newe Imprinting published againe. Nothing is
added to this Sermon, or altered in it: onely to
the Sermon of Repentance before printed, is ad-
ded an other Sermon of the Lorde Supper,
which he also made, and was neuer printed before.
And aptly shalt thou see (good Reader) these two
Sermons ioyned together. For in diligent peru-
sing of the last, thou shalt see howe necessaries be
braweth the doctrine of Repentance to them all,
which doo with due preparatiō receiue the holy sa-
crament of Chryste. I doe not know which of the
Sermons I should most prayse: I wishe that by
reading bothe thou mayst make thy great profite.
In bothe these sermons, thou shalt reade Bradford
preaching Repentance with his owne pen.

They are counted the most profitable Tea-
chers

A. u.

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ly after in the death of King Edward. In which state and labour of preaching he continued, till the crueltie of the papistes cutte him off: so as thou mayst reade in the historie of his life and death, compiled by that faithfull seruant of the Lord Iesus, Maister Iohn Fox.

In dede he had many puibackes, but God still helped forward his chosen seruaunt in that trade of life to the which he had called him: in which he ranne forward so happilie, that he did out run me and other his companions. For it pleased God with great speede to make him ready and ripe to Martyrdome: in which through Christe he hath nowe gaped the crowne of lyfe. But in all staps and stapes he was much helped forward by a continuall meditation, and practise of repentance and faith in Christe, in which he was kept by Gods grace, notable exercised all the dayes of his lyfe. Euen in this meane tyme he heard a Sermon which that noble Preacher Maister Latimer made before King Edward the sixt, in which he dyd earnestly speake of restitution to be made of thinges falselic gotten: which did so strike Bradford to the heart, for one dashe with a pen which he had made without the knowledge of his Maister (as full often I haue heard him confesse with plentie of teares) being Clarke to the Treasurer of the Kings Campe beyond the seas, and was to the deceyving of the King, that he could neuer be quiet, till by the aduise of the same Maister Latimer a restitution was made. which thing to bring to passe, he did willingly forbear and forgoe all the priuate and certaine patrimonie which he had in earth.

Let

et all byshoppes and poling Officers, which get to
 them selues great remembrance in earth, by such supe-
 rerie shiftes, followe this example, least in taking
 a contrary course, they take a contrary way, and
 neuer come where Bradford now is.

But besides this, our Bradford had his daily ex-
 ercises and practises of repentance. His manner
 was to make to him self a Cataloge of all the grea-
 test and most enoyne sinnes, which in his life of
 enoyance he had committed, and to lay the same
 before his eyes when he went to private prayer,
 that by the sight and remembrance of them, he
 might be stirred up to offer to God the sacrifice of
 a contrite heart, seeke assurance of saluation in
 Christ by faith, thanke God for his calling from
 the wayes of wickednesse, and pray for increase of
 grace to be conduced in holy life acceptable & plea-
 sing to God. Such a continuall exercise of consci-
 ence he had in private prayer, that he did not count
 him selfe to haue prayed to his contentation, but
 while in it he had felt inwardly some smyting of
 heart for sinne, and some healing of that wound by
 faith, feeling the saving health of Christ, with some
 change of minde into the detestation of sinne and
 love of obeying the good will of God, which
 thinges doe require that inwardly entring into the
 secreete parler of our hearts, of which Christ spea-
 keth, & is that smyting of the breast, which is no-
 ted in the Publican. Math. 7. And is the same to the
 which the Psalmist, exhorteth those men loose in sin.
 Psalm. 4. 5. Tremble yee and sinne not: speake in
 your selues, that is: Enter into an account with
 your selues, When you are on your couches, that

is : when ye are solitarie and alone. And be quiet,
or silent : that is . When ye haue thus secrete-
lie, and deeply, considered of your case and dea-
ling, ye shall cease to thinke, speake, and doe wor-
kedlie. Without such an inwarde exercise of pray-
er, our Bradford did not pray to his full contenta-
tion, as appeared by this : He bled in the morning
to goe to the Common prair in the Colledge where
he was, and after that he bled to make some prair
with his Pupiles in his Chamber. But not content
with this, he then repayed to his owne secrete
prayer, and exercise in prayer by him selfe : as one
that had not yet prayed to his owne minde. For he
was wont to say to his familiars : I haue pray-
ed with my Pupiles, but I haue not yet prayed
with my selfe. Let those secure men marke this
well, which pray without touch of breast, as the
Pharisey did : and so that they haue sayd an ordi-
narie prayer, or heare a common course of prayer,
they thinke they haue prayed well, & as the terme
is, they haue serued God well, though they neuer
feele sting for sinne, tast of groming or broken hart,
nor of the swete sauing health of Christe, thereby
to be moued to offer the Sacrifice of thanks gi-
uing : nor chaunge or renewing of minde, but as
they came secure in sinne and sencelesse, so they doe
depart without any chaunge, or affecting of the
heart : which is euen the cradle, in which sathan
rocketh the sinnes of this age a sleepe, who thinke
they doe serue God in these curfioie prayers made
onely of custome, when their heart is as farre from
God, as was the heart of the Pharisey. Let vs
learne by Bradfordes example, to pray better, that

With the heart, and not with the lips alone:
 Quia Deus non vocis sed cordis auditor est, as Cy-
 rilian sayth, that is: because God is the hearer of
 the hart, & not of the voice, that is to say: not of the
 voice alone, without a heart, for that is but lyp la-
 bor. This conscience of sin, & exercise in prayer had
 Bradford, cleane contrarie to that cursed custome
 of those gracelesse men, which do toy to make large
 long accountes of theyr lewdnesse & glorie ther-
 in, so feeling their delights with their lines passed,
 as the Dog returneth to smell to his cast gorge, &
 the Horse to his dung: such as the Prophet Esa. 39
 sayth: They declare their sins as Sodome, they hide
 them nor, yvoo be to their soules. It goeth with
 them, as in the dayes of Ieremias, it went with
 Iose. Ierem. 3. 3. Thou haddest a vvhores fore-
 head: Thou yvpouldest not bee ashamed. God
 punish these men better grate, els let them be assu-
 red they shall finde woe, woe, to their verie soules.
 Another of his exercises was this: He bled
 his make vnto him selfe an Ephemeris, or a Iour-
 nall, in which he bled to write all such notable
 thinges, as either he dyd see or heare, eche day that
 he lived. But whatsoeuer he dyd heare or see, hee
 so pen it, that a man might see, in that booke
 the signes of his smitten heart. For if he did see
 or heare any good in any man, by that sight, he
 found and noted the want thereof in him selfe, and
 added a shorpe prayer, craning mercie and grace
 to amend. If hee dyd heare or see any plague,
 or myserie, hee noted it as a thing procured by
 his owne sinnes, and styl added: Domine
 miserere mei: Lord haue mercie vppon mee.

Was vled in the same Booke to note such enuy
thoughtes as dyd rise in him, as of enuyng the
god of other men, thoughtes of vnthankfulnesse,
of not considering God in his workes, of hardnesse
and vnscienblenesse of heart, when he dyd see other
moued and affected. And thus he made to him
selfe and of him selfe, a booke of daylie practises of
repentance.

Besydēs this, they which were familiar with
him, might see howe he being in their company, was
led to fall often into a suddaine and deepe medita-
tion, in which he would syt with fixed countenance,
& spirit moued, yet speaking nothing a good space.
And some times in this silent sytting, plenty of
teares should trickle down his cheekes. Sometime
he would syt in it, & come out of it with a smiling
countenance. Often times haue I sytten at din-
ner and supper with him, in the house of that god-
ly harbourer of many Preachers and seruantes
of the Lorde Iesus, I meane Maister Elsyng,
when eyther by occasion of talke had, or of some
view of Gods benefytes present, or some inward
cogitation and thought of his owne, he hath fallen
into these deepe cogitations, and he would tell me
in the end such discourses of them, that I did per-
ceyue that sometimes his teares trickled out of
his eyes, as well for ioy as for sorowe. Neyther
was he onely such a practiser of repentance in him
selfe, but a continuall prouoker of others therunto
to not onely in publique preaching, but also in pri-
uate conference and company. For in all compa-
nies where he did come, he would freely repprooue
any sinne and misbehaviour which appeared in a-
ny

person, especially swearers, filthy talkers, and
 filthy wasters. Such neuer departed out of his
 company unreproued. And then he did with such
 diuine grace and Christian maner, that euer he
 stopped the mouthes of the gainlayers: For he
 spake with power, and yet so sweetly, that they
 might see their euill to be euill, and hurtfull vnto
 them, and vnderstand that it was good in deede, to
 the which he laboured to drawe them in God.

To be short, as his life was, such was his death:
 his life was a practise and example, a prouocati-
 on to repentaunce. At his death, as the foresayde
 history witnesseth, when he was burned in Smith-
 felde, & the flames of fyre did lie about his eares,
 his last speeche publicly noted and heard, was
 this: Repent England. Thus was our Bradford
 a preacher, and an example of that repentaunce
 which he dyd preach. Ionas preached to Niniue re-
 pentaunce, & all Niniue, the King, Princes, people
 olde and young repented. To England Bradford
 dyd preache, and yet doth preach repentaunce: and
 surely England hath now much more cause to re-
 pent, then it had when Bradford lyued and prea-
 ched repentaunce. For all states and sortes of per-
 sons in England, are now more corrupt then they
 were then.

Let therfore now Bradfordes Sermon, his life,
 his death, moue thee O England, to repent all thy
 synnfull: I wishe and warne, that as in Niniue, so
 in England, all from the highest to the lowest do
 vnfeignedly repent. They which are of the Court,
 they which are of the Church, they which are of
 the Cittie, they which are of the Countrey, Prin-
 ces,

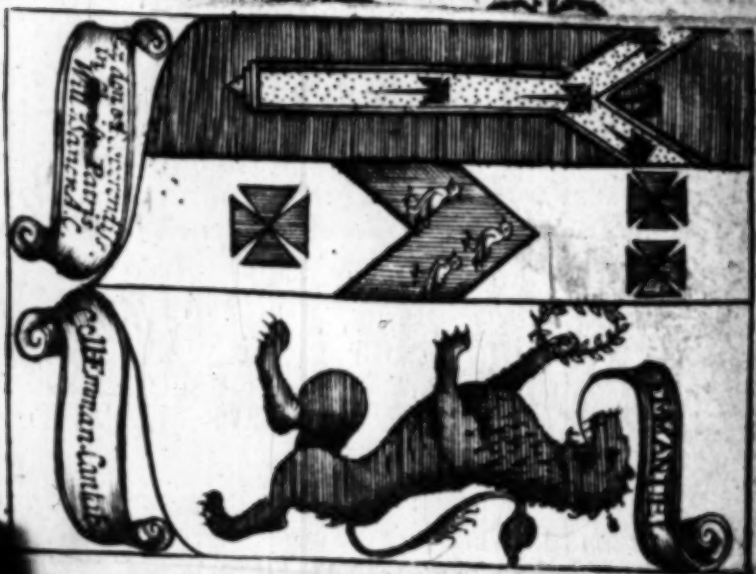
ees, Bishops, and people: let all and euery one
repent and depart from that euill which he hath
in hand, and turne wholie to the Lord. And I do
humble beseeche thy Maiestie (O glorious Lord
Jesus) which dydest come to blesse Israel, tur-
ning euery one of them from their sinnes, to worke
nowe by thy spirit in our heartes, the same sound
repentaunce, which the holinesse dyd preache to
men, when thou saydest: Repent, for the kingdome
of God is at hand. This worke in vs, O grati-
ous God our Saviour. Amen. And nowe

Reader, I leaue thee to the reading and
practising of that repentaunce which

Bradford here teacheth.

(.)

FINIS.



To the Christian Reader,

John Bradford, wisheth the true know-
ledge and peace of *Iesus Christe*, our
alone and sufficient Saviour.

(.)



Reut and beanie, is Gods an-
ger against vs, as the most
griuous plague of the death
of our late King (a Prince
of all that euer was sithen

Christes ascention into heauen, in any Re-
gion peereles.) nowe fallen vpon vs, dooth
prognosticate. For when Gods iudgement
hath begun with his Childe, this our deere
dearling, let other men thinke as they can,
I surelie cannot be perswaded otherwise,
but that a greuous and bitter cup of Gods
vengeaunce is ready to be powred out for
vs Englishemen to drinke of. The whelpe
God hath beaten, to fray the bandogge.
Iudgement is begunne at Gods house. In
Gods mercie to him-wardes, he is taken a-
way, that his eyes should not see the my-
series which we shall feele.

He

M. Bradfords Epistle.

Hebr. 11.

He was too good to tary with vs, so wicked
so froward, so peruers, so obstinate, so ma-
licious, so hipocritical, so couetous, vndeane,
vntrue, prowde, and carnall a generation.
I will not goe about to paynt vs out in our
collours: All the world which neuer sawe
England, by hearesay seeeth England, God
by his plagues and vengeance, I feare me,
will paint vs out, & point vs out: We haue
so mocked with him and his Gospell, that
we shall feele it is no bourding with him.

Of long time we haue couered our
couetousnesse and carnalitie vnder the cloake
of his Gospell, so that all men shall see vs
to our shame, when he shall take his Gos-
pell away, and giue it to a people that will
bring forth the fruites of it: then shall we
appeare as we be. To let his Gospell tarie
with vs, he cannot, for we despise it, con-
tempne it, are gluttred with it: We disdain
his *Manna*: it is but a vile meate, thinke we:
We would be againe in *Egipt*, and syt by
the greasie fleshpottes, to eate againe our
Garlyke, Onions, and Leekes, Sithens Gods
Gospell came amongst vs, we say now we
had neuer plentie, therefore againe let vs
goe and worshippe the Queene of heauen.
Chil.

M. Bradfords Epistle.

Chyldren beginne to gather stickes, the Fa-
thers kindle the fire, and the women make ^{Iere. 74.}
the Cakes to offer to the Queene of hea- ^{Iere. 4.}
ven, and to prouoke the Lord to anger.
The earth can not abide nowe the wordes
and Sermons of *Amos*: the cause of all re- ^{Amos. 7.}
bellion is *Amos* and his preaching. It is ^{Actes. 17.}
Paule and his fellowes, that makes all out
of order. Summa, the Gospell is nowe,
ἐκείνῳ πρὸς ἡμᾶς and *καὶ ἀπαρῶν τοῦ νόθου*,
The outcast and curse of the Realme, and
and so are the Preachers: therefore out of
the doores with them. So that I say, God
cannot let his Gospell tarie with vs, but
must needs take it away, to doo vs some
pleasure therein: for so shall we thinke for
a tyme: as the Sodomitanes thought, when
Lot departed from them: as the olde world ^{Gene. 19.}
thought, when *Noe* crept into his Arke: as ^{Gene. 7.}
the *Ierusalomitans* thought, when the A-
postles went thêce to *Peltis*. Then were they
merie, then was all pastime. When *Moses* ^{Exod. 32.}
was absent, then went they to eating and
drinking, and rose againe to play: Then was
all peace, all was well, nothing amisse. But
as, sodainlie came the flood, and drowned
them: Gods wrath waxed hotte against
them:

M. Bradfords Epistle.

them . Then was weale away , mourning
and woe, then was crying out , wringing of
handes , renting of cloathes , sobbing and
fighing for the myseries fallen , out of the
which they could not scape . But Oh ye
mourners & criers out, ye renters of clothes,
why mourne ye ? What is the cause of your
myserie ? The Gospell is gone, Gods word
is lyttle preached, you were not disquieted
with it : *Noe* troubleth you not , *Lot* is de-
parted, the Apostles are gone . What now
is the cause of these your myseries ? Will
you at the length, confesse it is your sinnes ?
Nay, nowe it is too late , God called vppon
you, and you would not heare him : there-
fore yell and crie out nowe, for he will not
heare you . You bowed your eares, from
hearing of Gods lawe, therefore your prayer
is execrable.

But to come againe to vs Englishe men, I
feare me I say, for our vnthankfulnesse sake,
for our impietie and wickednesse , as God
hath taken away our King , so will he take
away his Gospell: yea, so we would haue it,
then should all be well, thinke many. Well,
if he take that away , for a time perchance
we shalbe quiet, but at length we shall feele
the

M. Bradfords Epistle.

he want to our woe, at length he will hate
at vs, as at *Sodome*, at *Ierusalem*, and other
places. And now he beginneth to brew
such a brewing, wherein one of vs is like to
destroy an other, and so make an open
gappe for forraine enemies to deuowre vs,
and destroy vs. The Father is against the
Sonne, the brother against the brother, and
Lord with what conscience? O be thou
mercifull vnto vs, and in thine anger re-
member thy mercie, suffer thy selfe to be
intreated, be reconciled vnto vs, nay, recon-
cile vs vnto thee. O thou God of iustice,
iudge iustlie: O thou sonne of God, which
camest to destroy the workes of Sathan,
destroy his furours now smoaking, and al-
most set on fire in this Realme. We haue
sinned, we haue sinned, and therefore arte
thou angrie, O be not angrie for euer. Giue
vs peace, peace, peace in the Lord; set vs to
worke against sinne, against Sathan, against
our carnall desires, and giue vs the victorie
this way. This victorie we obtaine by faith.
This faith is not without repentaunce, as
her Gentleman Vsher before her. Before
her, I say, in discerning true faith, from false
faith, lyp faith, English mens faith: for else

B.1.

it

M. Bradfordes Epistle.

it springes out of true faith.

This Vsher then Repentaunce, if we truly possessed, we should be certaine of true faith, and so assured of the victorie ouer death, hell, and Sathan. His workes then which he hath styrred vp, would quail, God would restore vs politrique peace, right should be right, and haue right: Gods Gospell should tarie with vs, Religion should be cherished, Superstition suppressed, and so we yet some thing happie: notwithstanding, the great losse of our most gracious Liege soueraigne Lord. All these would come to passe you see, if the Gentleman Vsher I speake of, I meane Repentaunce, were at Inne with vs. As if he be absent, we may be certaine, that Ladie Faith is absent. Wherefore, we can not but be vanquished of the world, the fleshe, and the deuill, and so will Sathans workes prosper, though not in all thinges to blear our eyes, yet in that thing which he most of all desireth. Therefore, to Repentaunce for our selues priuately, and for the Realme and Church publicquely, euerie one shall labour to stirre vp bothe our selues and othets. This, to the ende that for my parte I might helpe, I
haue

M. Bradfords Epistle.

the presentlie put forth a Sermon of
repentaunce; which had lyen by mee,
halfe a yeere at the least, for the most parte
of it. For the last summer, as I was abroad
preaching in the Countrey, my chaunce
was to make a Sermon of Repentaunce, the
which was earnestlie of diuers desired of
mee, that I should giue it them written, or
else put it forth in print. The which
thing to graunt, as I could not (for I had
not written it) so I tolde them, that had
so earnestlie desired it.

But when no way would serue, but I must
promise them to write it as I could: I con-
sented to their request, that they should
haue it at my leysure. This leysure I pro-
longed so long, that as (I weene) I offen-
ded them: so dyd I please my selfe, as one
more glad to reade other miennes wry-
tinges, then in such sort to publishe mine
owne, for other men to reade: not that
I would others not to profite by me, but
that I knowing howe slender my store is,
would be lothe, for the enimies to haue iust
occasion of euill speaking, and wresting
that which simplie is spoken.

But when I considered this present time,

B.ij. to

M. Bradfordes Epistle.

to occasion men nowe to looke vpon all
thinges, in such sort as might moue them
to godlinesse; rather then to any curious
questioning: I for the satisfiing of my pro-
mise, and profiting of the simple ignorant,
and rude, haue now caused this Sermon to
be printed: the which I beseeche God for
his Christes sake, to vse as a meane wher-
by of his mercie it may please him to
worke in me, and many others,
true hearty repentaunce for
our sinnes, to the glorie
of his name.

Thus fare thou well in the Lord,

The .xiiij. of Iulij. 1553.

But when I consider the present time
to

B.ij.

A fruitfull Sermon of

Repentaunce, made by the constant

Martyr of Christe Maister *John*

Bradford. 1553.

Our life wee haue at this
present, is the gift of God, in
whome we liue, moue, and
are, and therefore he is cal-
led Iehoua. For the which
life, as we should be thankfull, so we may
not in any wise, vse it after our owne fan-
tasie, but to the ende for the which it is gi-
uen and lent vs, that is: to the setting forth
of Gods prayse and glorie by repentaunce,
conversion, and obedience, to his good will
and holie lawes, whereunto his long suffer-
ing death (as it were) euen drawe vs, if
our hearts by impenitencie were not har-
dened. And therefore our life in the Scrip-
ture is called a walking, for that as the bo-
dy daylie draweth more and more nere his
ende, that is the earth; euen so our soule
draweth daylie more and more nere vnto
death, that is, saluation, or damnation,
heaven or hell.

Of which thing, in that we are most care-
lesse, and verie fooles, (for we alas, are the

same to day, we were yester day, & not better or nearer to God, but rather nearer to hell, Sathan, and perdition, being covetous, ydle, carnall, secure, negligent, proude, &c.) I thinke my labour cannot be better bestowed, then with the Baptist, Christe Iesus, & his Apostles, to harpe on this string, which of all other is most necessarie, and that in these dayes most specially. What string is that, sayth one? For the brother, the string of Repentaunce, the which Christe our sauour dyd vse, first in his ministry, and as his Minister at this present I will vse vnto you all: Repent, for the kingdome of heauen is at hand.

Math. 4.

This sentence thus pronounced, & preached by our Sauour Iesus Christe, as it doth commaund vs to repent, so to the doing of the same: it sheweth vs a sufficient cause to stirre vs vp theredvnto, namely for that, The kingdome of heauen (which is a kingdome of all ioy, peace, riches, power, & pleasure) is at hand, to all such as do so, that is, as do repent: So that the meaning here of is, as though our Sauour might thus speake presentlie. Byrs, for that I see you all walking the wrong way, euen to Sathan, and vnto hell fire, by following the king,

of Repentaunce.

kingdome of Sathan which now is colour-
ed vnder the vaine pleasures of this lyfe,
and foolishnesse of the fleshe most subtillye,
to your vtter vndwining and destruction: be-
holde, and marke well what I say vnto
you: The kingdome of heauen, that is, an
other manner of ioy and felicitie, honour,
and riches, power, and pleasure, then you
now perceyue, or enioy, is euen at hand,
and at your backes, as if you will turne
again, that is: Repent you, you shall most
truelie and pleasauntlie see, see, and inhe-
rite. Turne againe therfore I say, that is,
Repent, for this ioy I speake of, euen, The
kingdome of Heauen is at hand.

Here we may note, first the corruption
of our nature, in that to this commaunde-
ment, Repent you, he addeth a cause, For
the kingdome of heauen is at hand: For by
reason of the corruption & turbdines of our
nature, God vnto all his commaundments,
commonly eether addeth some promise to
prouoke vs to obedience, or else some such
sufficient cause, as cannot but tickle vs vp to
heartie labouring for the doing of the same:
as here to the commaundement of doing pe-
naunce, he addeth this *Etimologie* or cause,
saying: For the kingdom of heauē it at had.

W. iij.

Againe,

A Sermon

Againe, in that he ioyneth to the commaundement the cause, saying: For the kingdome of heauen is at hand. We may learne that of the kingdome of heauen, none (to whom the ministerie of preaching doth appertaine) can be partaker but such as repent and doe penance. Therefore dearly beloued, if you regard the kingdome of heauen, in that you cannot enter therin, except you repent: I beseech you all of euerie estate, as you would your owne weale, to repent and doe penance. The which thing that ye may doe, I will doe my best now, to helpe you by Gods grace.

But first, because we cannot well tell what repentance is, through ignorance, and for lacke of knowledge and false teaching: I will (to begin with all) shewe you what repentance is. Repentance, or penance is no Englishe word, but we borrowe it of the Latinites, to whome penance is a forethinking in Englishe, in Greeke, a being wise afterwarde, in Hebrew, a conuersion or turning, the which conuersion or turning, in that it cannot be true & hearty, vnto God especially, without some good hope or trust of pardon; for that which is already done and past: I may wel
in

of Repentaunce.

this sort define it, namely, penance is
sorrowing or forerethinking of our finnes
past, an earnest purpose to amend; or turn-
ing to God with a trust of pardon.

This definitio may be deuised into three
partes: first, a sorrowing for our finnes:
secondly, a trust of pardon, which others
will may be called, a perswasion of Gods
mercie by the merites of Christ; for the
remission of our finnes. And thirdly, a
purpose to amend, or conuersion from sin
to life. The which three parts cannot
be called properly a penance, for it is but an
effect of penance, as towards the ende to
be attained by Gods grace. But we will take
this for occasion to speake more, should
take any occasion, though they take not
at the ende of this sermon: therefore
will I deuise penance into the three foresayde
partes: of sorrowing for our finnes, of good
hope or trust of pardon, and of a new life.
Thus you note first, what penance is: a sor-
rowing for sinne, a purpose to amend, with
good hope or trust of pardon.

This penance doe ouerly differeth from
that which men commonlie haue taken for
the penance, in saying and doing our en-
oynd Lady Psalters, seven psalmes, sa-
vinges,

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finges, Pilgrimages, Almes deedes, and
such lyke thinges, but all from that which
the more learned haue declared, to consist
of thre parts, namely, Contrition, Confes-
sion, and Satisfaction.

Contrition, they call a iust and a full sor-
row for their sinne. For this word, iust and
full, is one of the differences betwene con-
trition and attrition.

Confession, they call a numbering of all
their sinnes in the eare of their ghostly Fa-
ther: for as (say they) a Judge cannot ab-
solue without knowledge of y^e cause or mat-
ter, so cannot the Priest or Ghostly Father
absolue from other sinnes, then those which
he doth heare.

Satisfaction, they call amendes making
vnto God for their sinnes, by their vndue
workes. *Opera indebita*. Workes more
then they neede to do, as they terme them.
This is their penance which they preach,
write, and allow. But how true this gear-
is, how it agreeth with Gods word, how
it is to be allowed, taught, preached, and
written, let vs a litle consider. If a man
repent not, vntill he haue a iust and full
sorrowing for his sinnes (dearely beloved)
when shall he repent: For in as much as
hell

of Repentaunce.

All fire, & the punishment of the deuils is a
just punishment for sinne: In as much as in
all sinne, there is a contempt of God, which
is all goodnes, and therefore there is a desert
of all vnhappinesse: alas, who can beare or feele
this iust sorrowe, this full sorrowe for our
sinnes, this they: contrition, which they do
not discern from they: attrition. Shall
not man by this doctrine, rather dispayre,
then come by repentaunce? If a man repent
not untill he haue made confession of all his
sinnes in the eare of his Heavenly father: if
a man cannot haue absolution of his sinnes
untill his sinnes be tolde by tale and num-
ber in the Priestes eare: (in that, as Da-
uid sayth) none can vnderstand, much
lesse then vtter all his sinnes, *Delicta quis
inteligit*: Who can vnderstand his sinnes?
In that Dauid of him selfe complayneth
where, howe that his sinnes are ouer-
flowed his head, and as a heauy burthen
do oppresse him; alas, shall not a man by
this doctrine, be vtterlie diuyn from re-
pentaunce: Though they haue gone about
something, to make plaister for their sores,
of confession or attrition, to allwage this
greatest, bydding a man to hope well of
his contrition, though it be not so full as

is required, and of his confession, though he
haue not numbred all his sinnes; if so be
that he do so much as in him lyeth: deeply
beloned, in y there is none, but that herein
he is guiltie (for who doth as much as he
may) trowe ye that this plaister is not like
salt for sore eyes? Yes vndoubtedly, when
they haue done all they can, for the appea-
ring of consciences in these pointes, this is
the samme, that we yet should hope well,
but yet so hope, that we must stand in a
mannering and doubting, whether our
sinnes be forgiven. For to believe, *Remissionem peccatorum*, that is: To be certaine of
forgiuenesse of sinnes, as our Crede teach-
eth vs, they count it a presumption, &
abomination, and that not onely herein,
but in all their penance, as they paynt it.

As concerning Satisfaction by their *Opera
indebita*, vnder workes, that is: by such
workes as they neede not to do, but of their
owne voluntarinesse and wilfulnesse (wil-
fulnesse in deede) who seeth not monste-
rous abomination, blasphemy, and ouen o-
pen fighting against God? For if Satisfac-
tion can be done by man, then Christe died
in vaine, for him that so satisfieth, & so raig-
neth he in vaine, so is he a Bishoppe and a
Priest

of Repentance.

Oræst it baine: Gods lawe requireth loue
to God with all our heart, soule, power,
might, & strength: to that there is nothing
can be done to Godward, which is not con-
teyned in this commaundement: nothing
can be done, ouer and aboue this. Againe,
Christe requireth to manwarde, That we
should loue one an other, as he loqued vs:
And trowe we, that we can do any good
thing to our neighbour ward, which is not
heerein comprized: but to allis. 2 adio no

Deut. 6. 2.
Math. 22.
Mark. 10.
Luke. 10.

Iohn. 3.

Yea, let them tell me, when they do any
thing so in the loue of God, & their neigh-
bour, but that they had neede to crie: *Re-*
mitte nobis debita nostra, Forgiue vs our

Math. 6.

sinnes. So farre are we off from satisfiing.

Wostly not Christ say: When you haue done
all things that I haue commaunded you, say,
that you be but vnprofitable seruantes:

Luke. 17.

But nothing to my worde, sayth God. Yea,
workes of Superogation (yea, Superabho-
mination) say they. Whatsoever thinges are
true (sayth the Apostle Saint Paul) what-
soever thinges are honest, whatsoever thinges
are iust, whatsoever thinges are pure, what-
soever thinges pertaine to loue, whatso-
uer thinges are of good report: if there be
any vertue, or if there be any prayse: haue

Apoc. 22.
Deut. 4. 1.

you

A Sermon

you them in your minde, and do them, and the GOD of peace shalbe with you. If weene this well looked on, will pull vs from Popishe Satisfactorie workes, which do deface Chyristes Treasures and Satisfaction.

In heauen and in earth, was there none found, that could satisfie Gods anger for our sinnes, or get heauen for man, but onely the sonne of God Iesus Chyriste, the Lye of the Tribe of Iuda, who by his blood hath wrought the worke of Satisfaction, and all onely is worthy all honour, glorie, & prayse, for he hath opened the booke with the seauen Seales.

Dearely beloued, therfore abhorre this abhominatiō, euen to thinke y there is any other Satisfaction to God warde for sinne, then Chyristes blood onely. Blasphemy it is, and that horrible, to thinke otherwyse. The blood of Chyriste purifieth (sayth saint Iohn) from all sinne. And therfore hee is called the Lambe slaine from the beginning of the world, because there was neuer sinne forgiven of God, nor shall be from the beginning, vntill the ende of the world, but onely through Chyristes death: Hate the Pope & his Prelates as please them, with their

of Repentaunce.

their Pardons, Purgatorie, Purgations,
placeboes, Trentalles, Diriges, woꝝkes
Supererogation, Superabominati
on, &c.

I am he (sayth the Lord) which putteth
away thine offences, and that for mine own
ake, and will no more remember thine ini-
quities. Put me in remembraunce (for we
will reason together) and tell me what thou
hast for thee, to make thee righteous. Thy
first Father offended sore, &c. And thus
writeth Saint *Iohn*: If any man sinne, we
haue an Advocate (sayth he) with the Fa-
ther, euen Iesus Christe the righteous, and
he is the propitiation, or satisfaction for
our sinnes.

Esa. 45.

1. Iohn. 2.

As in the fowrth Chapter, he sayth,
That God hath sent his Sonne to be a pro-
pitiacion, or satisfaction for our sinnes: Ac-
cording to that which Paul writeth, where
he calleth Christe a mercifull, and faithfull
High Priest, to purge the Peoples synnes.
So that blinde bussardes, and peruerse
Baptistes, they be which yet will prate,
our merites or woꝝkes to satisfie for our
sinnes, in parte or in whole, before Bap-
tisme or after.

Hebr. 2.

For

For to omit the testimonies I brought out
 of Iohn and Paule, which the blinde cannot
 but see: I pray you remember the text out
 of Elai, which euen now I rehearsed, being
 spoken to such as were then the people of
 God, & had bene a long time, but yet were
 fallen into greivous sinnes, after their a-
 doption into the number of Gods chyldren.
 It is for mine owne sake (sayth God), that I
 put away thy sinnes. Where is your pur-
 ting of the stake now? If it be for Gods
 owne sake, if Christe be the propitiation,
 then recant, except you will become Idola-
 ters, making your works God and Christ.
 Say as David teacheth: Not to vs Lord,
 not to vs, but to thy name be the glorie.

And it is to be noted, that God dooth cast
 in their teeth, even the sinne of their first
 father, least they should thinke that yet per-
 chaunce, for the righteousnesse and goodnes
 of their good fathers, their sinnes might be
 the soner pardoned, and so God accept their
 woakes.

If they had taken satisfaction, for that
 which is done to the Congregation pub-
 liquely, by some notable punishment, as in
 the Primitive Church, was vsed to open
 offenders, sparkles whereof, and some tra-
 ces

of Repentaunce.

as yet remaine, when such as haue sinned
in adulterie, goe about the Church with a
Taper in their shirtes : Or if they had
made Satisfaction for restitution to man
ward, of such goods as wrongfully are got-
ten, the which true penance cannot be
without : Or if by Satisfaction, they had
meant a newe life, to make amendes to the
Congregation thereby, as by their euill
life they did offend the Congregation, in
which sense y^e Apostle seemeth to take that
which he writeth in, 2. Corin. 7. where the
olde Interpretour calleth Apologian, Sa-
tisfaction, which rather signifieth a defence
or answering againe. If I say, they had
taken Satisfaction any of these waies, then
they had done well, so that the Satisfaction
to God had bene left all onely to Christ.

Againe, if they had made Confession, ey-
ther for that which is to God priuately, ey-
ther for that which is to the Congregation
publiquelie, eyther for that which is a free
consultatio with some one learned in Gods
booke, and appointed thereunto, as first it
was vsed, and I wishe were now vsed a-
mongst vs, either for that which is a recon-
ciliation of one to an other, it had bene
some thing : yea, if they had made it so :

C.i.

faith,

A Sermon

Rom. I.

faith, because it is a true demonstration of faith: as in Paule we may see, when he calleth Chyriste the Captaine of our confession, that is of our faith (and so Confessors were called in the Primitiue Church) such as manfully dyd witnesse, their faith with the perill of their liues: if I say, they had taken it thus, then had they done ryght well.

And so Contrition, if they had left out their subtyll distinction, betwene it and attrition by this word iust or full, making it a hearty sorrowe for their sinnes, then we would neuer haue cryed out against them therefore. For we say penance hath thre partes, Contrition, if you vnderstand it for a heartie sorrowing for sinne, Confession, if you vnderstand it for faith, of free pardon in Gods mercie, by Iesus Chyriste, and Satisfaction, if you vnderstand it not to Godwardes (for that onely to Chyriste must be left alone) but to man ward in restitution of goodes wrongfully or fraudulentlie gotten, of name hindered by our slaunders, and in newnesse of life: although, as I sayd before, and anon will shew moze plainlie by Gods grace, that this last is no parte of penance in dede, but a plaine effect or fruite of true penance.

of Repentaunce.

I might heere bring in examples of their penance, howe perilous it is to be embraced: but let the example of their graund Sire Iudas serue, in whome we see all the parts of their penance, as they describe it; and yet notwithstanding he was dampned. He was sozie enough, as the effect sheweth he had their contrition fully, out of y^e which he confessed his fault, saying: I haue betrayed innocent blood: and therevnto he made satisfaction, restoring the money he had receyued. But yet all was but lost, he hanged vp him selfe, his bowelles burst out, and he remaineth a childe of perdition for euer. I would wish that this example of Iudas, in whome ye see the partes of their penance, contrition, confession, and satisfactiō, would moue them to penance, and to describe it a lyttle better, making hope or trust of Gods free merrie a peece thereof, or else with Iudas they will marre all.

Perchaunce these wooordes, contrition, confession, and satisfaction, were vsed as I haue expounded them at the first. But in that we see so much daunger and hurte by vsing them without expositions, eyther let vs ioine to them open expositions alwayes, or else let vs not vse them at all, but say
C.ij. as

A Sermon

as I write, that penance is a hearty sorrow for our sinnes; a good hope or trust of pardon through Christ, which is not without an earnest purpose to amend, or a new life. This penance is the thing where to all the Scripture calleth vs. This penance do I now call you all vnto: this must be continually in vs, and not for a Lent season, as we haue thought: this must increase daylie more and more in vs, without this we can not be saued.

Search therfore your hearts all, all swearers, blasphemers, lyers, flatterers, bandy, or yble talkers, iesters, bribers, couetous persons, drunkerds, gluttons, whozemongers, theues, murderers, slaunderers, idle lyuers, negligent in their vocation, &c. All such and all other as lament not their sins, as hope not in Gods mercie for pardon, and purpose not heartelie to amend, to leaue their swearing, drunkennes, whozdomes, couetousnesse, idlenesse, &c. All such, I say, shall not or cannot, enter into Gods kingdom, but hell fire is prepared for them, weeping, and gnashing of teeth: wherevnto, alas, I feare me, verie many will needes goe, in that verie many, will be as they haue bene, let vs euen to the wearing of
our

of Repentaunce.

our tongue to the stumps, preach and pray
nener so much to the contrarie, and that e-
uen in the bowelles of Iesus Christe: as
now I beseeche you all, all, all, and euerie
mothers childe, to repent and lament your
sinne, to trust in Gods mercie, & to amend
your liues.

Now me thinkes ye are somewhat as-
tonied: whereby I gather, that presently you
desire this Repentaunce, that is, this sor-
rowe, good hope, and newnesse of lyfe. The
which that you may the rather attaine, and
get to your comforts, as I haue gone about
to be a meane to steepe vp in you (by Gods
grace) this desire of Repentaunce, so through
the same grace of God, will I goe about
now to shew you, how you may haue your
desire in this behalfe.

And first, concerning this part, namely,
sorrowe for your sinnes, and hearty lamen-
ting of the same: For this, if you desire the
hauiing of it, you must be sware that you
thinke not that of your selues, or of your
owne free will, by any meanes you can get
it. You may easily deceyue your selues,
and mocke your selues, thinking more of
your selues then is seemely. All good things,
and not peeces of good thinges, but all good
things,

A Sermon

James. 1.

1. Reg. 2.

Jerem. 31.

Lamen. 5.

AAcs. 13.
2. Tim. 2.

things, sayth Saint James, come from God the Father of lyght. If therefore penance be good (as it is good) then the partes of it be good. From God therefore do they come, and not of our free will. It is the Lord that mortifieth, that bringeth downe, that humbleth, sayth the scripture in sundrie places: After thou haddest striken my thigh (sayth *Jeremie*) I was ashamed. Loe, he sayth, After thou haddest striken me: and therefore prayeth he, euen in the last wordes almost, he writeth: Turne vs, O Lord, and we shalbe turned. The which thing David bleth be- rie often. Wherefore first of all, if thou wouldest haue this part of penance, as for the whole, because it is Gods giste, so for this parte goe thou vnto God, and make some lyttle prayer, as thou canst, vnto his mercie for the same, in this or like sort.

Mercifull Father of our Saviour Iesus Christe, because I haue sinned and done wickedlie, & thow thy goodnesse haue receyued a desire of repentaunce, wherto this thy long sufferance doth drawe my harde heart. I beseech thee for thy mercies sake in Christe, to worke the same repentaunce in me, and by thy spirite, power, and grace so to humble, mortifie, and feare my consciēce
for

of Repentaunce.

for my finnes to saluation, that in thy good tyme thou mayst comfort and quicken mee againe, through Iesus Christe thy deere lie beloued Sonne. Amen.

After this sort I say, or otherwise, as thou thinkest good, if thou wilt haue this first part, cōtrition, or sorrow for thy finnes, do thou beg it of God through Christ. And when thou hast asked it, as I haue laboured to driue thee from trusting in thy selfe, so now I goe about to moue thee from flattering of thy selfe, from sluggishnes & negligence, to be dilligent to vse these meanes following.

Vnto prayer, which I would thou shouldest first vse as thou canst; secondly, get thy Gods lawe as a glasse to tōte in, for in it, and by it, commeth the true knowledge of sinne, without which knowledge, there can be no sorrow. For how can a man sorrow for his finnes, which knoweth not his finnes? As when a man is sick, the first step to health, is to knowe his sicknesse: euen so to saluation, the first step is to knowe thy dampnation due for thy finnes.

The lawe of God therefore must be gotten and wel tōted in, that is: we must looke in it spiritually, & not corporally, or carnally, as the outward word or letter doth de-

clare and utter : and so our Saviour teacheth vs in Mathew, expounding the first and seventh commaundements, not onely after the outward dede, but also after the heart, making there the anger of the heart, a kind of murther, lusting after an other mans wife, a kinde of adulterie.

And this is one of the differences betwene Gods lawe and mans lawe, that of this (mans lawe I meane) I am not contemptible, so long as I obserue outwardly the same. But Gods lawe goeth to the roote and to the heart, condemning me for the inward motion, although outwardlie I be most holie. As for example : If I kill no man, though in my heart I hate, mans lawe condemneth me not : But otherwise both Gods lawe. And why : for it seeth the fountaine whence the euill doth spring. If hatred were taken out of the heart, then lostrines in looks, detraction in tongue, and murther by hand, could neuer ensue. If lusting were out of the heart, curiostie in countenance, wantonnes in wordes, bawdy boldnesse in body would not appeare.

In that therefore this outward euill, springes out of the inward corruption : seeing Gods lawe also, is a lawe of libertie,

as

of Repentaunce.

as sayth Saint James: and spirituall, as sayth
 Saint Paule: perfectlie and spirituallie it is
 to be vnderstood, if we will truelie come to
 the knowledge of our sinness. For of this
 inward corruption, reason knoweth but
 litle or nothing. I had not knowen (sayth
 Paule) that lusting (whiche to reason, and
 to them which are guided onely by reason,
 is thought but a trifle.) I had not knowen
 (sayth he) this lusting to haue bene sinne,
 if the lawe had not sayde: *Non concupiscas,*
 Thou shalt not lust.

Lam. 3.
 Roma. 7.

Roma. 7.

To the knowledge therefore of our sinne
 (without which we cannot repent, or be
 sorie for our sinne,) let vs secondly get vs
 Gods lawe, as a glasse to looke in: and that
 not onely lyterallie, outwardlie, or partlie,
 but also spirituallie, inwardlie, & thorough-
 lie. Let vs consider the heark, and so shall
 wee see the foule spottes we are stayned
 with all, at least inwardlie; whereby we
 the rather may be moued to hearty sorrow
 and sighing. For as saint Austine sayth, it
 is a glasse which feareth no body, but euen
 looke what a one thou art, so it painteth thee
 out.

In the lawe we see it is a foule spotte,
 not to loue the Lord our God, with all (I
 say)

say) our heart, soule, power, might & strength
and that continually.

In the lawe it is a foule spot, not onely
to make to our selues any grauen Image
or similitude, to bowe thereto, &c. but also
not to frame our selues wholly after the I-
mage whereto we are made, not to bowe to
it, to worship it.

In the lawe we see that it is a foule spot,
not onely to take Gods name in vaine, but
also not earnestly, heartely, and euen con-
tinually to call vpon his name onely, to
giue thanks vnto him onely, to beleue, to
publish, and liue in his holy word.

In Gods lawe we see it is a foule spotte
to our soules, not onely to be an open pro-
phaner of the Sabaoth day, but also not to
rest from our owne wordes and workes,
that the Lord might bothe speake & worke
in vs and by vs, not to heare his holie
worde, not to communicate his Sacra-
ments, not to giue occasion to others to ho-
lines, by our example in godlie workes, and
reuerent esteeming of the ministerie of his
worde.

In Gods lawe we see it a foule spotte to
our soules, not onely to be an open disobey-
er of our Parentes, Magistrates, Maisters,
and

of Repentaunce.

and such as be in any authoritie ouer vs,
but also not to honour such euen in our
heartes, not to giue thanks to GOD for
them, not to pray for them, to ayde, to
helpe, or releue them, to beare with their
infirmities, &c.

In Gods lawe we see it is a foule spot in
our soules, not onely to be a manqueller in
hatred, mallice, proude lookes, brags, back-
biting, rayling, or bodily slaughter: but al-
so not to loue our neighbours, yea, our eni-
mies, euen in our hearts, and to declare
the same in all our iestures, wordes, and
wozkes.

In Gods lawe we see it a foule spotte to
our soules, not onely to be a whozemonger
in lusting, in our hearts, in waton looking,
in vncleane and wanton talking, in actuall
doyng vnhonestlie with our neyghbours
wife, daughter, seruauit, &c. But also not
to be chaste, sober, teperate in heart, lookes,
tongue, apparel, dedes, and to helpe others
therevnto accordingly, &c.

In Gods lawe we see it is a foule spotte
to our soules, not onely in heart, to couet,
in looke or worde to flatter, lye, colour, &c.
In dede to take away any thing which
pertayneth to an other: but also in
heart,

heart, countenance, worde and dede, not to keepe, saue, and defend that which pertaineth to thy neighbour, as thou wouldest thine owne.

In Gods lawe we may see if a foule spot, not onely to lye or heare false witnesse against any man, but also not to haue as great care ouer thy neighbours name, as ouer thine owne.

Sinne in Gods lawe, it is we may see, and a foule spot, not onely to consent to euill lust, or carnall desires, but euen the verie naturall or carnall lustes, and desires them selues, for so I may call them: nature it selfe, being now so corrupted, are sinne, and selfe loue, and many such like. We reason whereof, I trowe there is none that toucheth well therein, but though he be blamelesse to the world, and sayre to the shew, yet certeinlie, inwardlie his face is foule arrayed, and so shamefull, saucie, marred, pockie and scabbed, that he cannot but be sorie at the contemplation thereof; and that so much more, by how much he continueth to looke in this glasse accordingly.

And thus much concerning the second meane, to the stirring vp of sorrow for our sinne, that next unto prayer, we should

toote

of Repentaunce.

ote in Gods lawe spiritually. The which
oting, if we vse with prayer, as I sayde,
et vs not doubt, but at the length Gods
pirite will worke, as now to such as be-
eeue, for to the vnbeleeuers all is in vaine,
(theyr eyes are starke blinde, they can see
nothing) to serch as beleue: (I say) I trust
some thing is done euen already. But if
neither by prayer, nor by toting in Gods
lawe spiritually, as yet thy harde vnbelie-
uing heart feeleth no sorrowe, nor lamen-
ting for thy sinne. Thirdly, looke vpon the
tag tyed to Gods lawe: for to mans lawe
there is a tag tyed, that is a penaltie, and
that no small one, but such a one as cannot
but make vs to cast our currish tayles be-
twene our legs, if we beleue it, for all is
in vaine, if we be faithlesse, not to beleue
before we feele.

This tag is Gods malediction or curse:
Maledictus omnis (sayth it) *qui non permanet*
in omnibus qua scripta sunt in libro legis. et
faciat eam. Noe, accursed (sayth he) is all,
no exception, all, sayth God, which conti-
nueth not in all things (for he that is guiltie
of one, is guiltie of the whole, sayth S.
James:) in all thinges therefore, (sayth the
holie Ghost) which are written in the booke

of

A Sermon

of the lawe to doo them . He sayth not, to heare them, to talke of them , to dispute of them, but to doo them.

Who is he now that dooth these? *Rara* *ani*, fewe such Byrds, yea, none at all. For all are gone out of the way, though not outwardly by wordes or dede, yet inwardly at the least by defaulte , and wanting of that which is required : so that a childe of one nightes age is not pure , but (by reason of byrth sinne) in daunger of Gods malediction : then much more we, which alas, haue drunken in iniquitie, as it were water, as Iob sayth: But yet alas we quake not.

Tell me now, good brother, why do you so lightly consider Gods curse, that for your sinnes past , you are so carelesse , as though you had made a couenaunt with death and dampnation , as the wicked did in Esaies tyme : What is Gods curse? At the Popes curse with booke, bell, and candle , I howe trembled we , which heard it , but onely though the same was not directed vnto vs, but vnto others : For this Gods curse, which is incomparable , more fell and importable, and is directed to vs, yea, hanging ouer vs, all by reason of our sinnes : alas, howe carelesse are we : O faithlesse hard hearts.

of Repentaunce.

earthes . **D**iezabels guests , rocked and
ayde a sleepe in her bedde . **D** wicked wret-
ches , which beeing come into the depth of
sinne , doe contempne the same . **D** sorrow-
lesse sinners , and shamelesse shynking har-
lots .

Is not the anger of a King death : and
is the anger of the King of all Kinges , a
matter to be so lyghtlie regarded as we doe
regarde it , which for our finnes are so
retchlesse , that we slugge and sleepe it out ?
As waie melteth away at the heate of the
fire (sayth Dauid) so doe the wicked pe-
rishe , at the face or countenaunce of the
Lord . If , deerey beloued , his face be so
terrible and intollerable for sinners and
the wicked : what trothe we his hand is
At the face and appearing of Gods anger,
the earth trembleth : but we earth, earth,
yea, stones, yron, flintes, tremble nothing
at all . If we will not tremble in hearing,
woe vnto vs , for then shall we be crashed
in peces in feeling . If a Lion roze , the
beastes quake : but we are worse then bea-
stes , which quake nothing at the rozing of
the Lion , I meane the Lord of hostes . And
why? because the curse of God , hardnesse of
heart is already fallen vpon vs , or else we
could

could not but lament and tremble for our
 finnes. If not for the shame and foulness
 thereof, yet at the least, for the malediction
 and curse of God, which hangeth ouer vs
 for our finnes.

Lord be mercifull vnto vs for thy Chri-
 stes sake; and spare vs, in thine anger
 remember thy mercies towardes vs. A-
 men.

And thus much for the third thing, to the
 mouing of vs to sorrowe for our finnes,
 that is, for the tag tyed to Gods lawe, I
 meane for the maledictio and curse of God.
 But if our hearts be so harde, that thorow
 these we yet sale not heartie sorrowe for
 our finnes: let vs forthly, set before vs
 examples past & present, old and newe, that
 thereby the holy spirite may be effectuall to
 worke in his time this worke of sorrowing
 for our sinne.

Loke vpon Gods anger for sinne in A-
 dam and Eve, for eating a peere of an apple.
 Were not they y dearest creatures of God,
 cast out of Paradise? Were not they sub-
 iect to mortalitie, trauaile, labour, &c. Was
 not the earth accursed for their finnes?
 Do not we all, men in labour, women in
 trauciling with childe, and all in death,

of Repentaunce.

mortality and misery, even in this life feele the same? And was God so angrie for their sinne, and he heeing the same God, will he say nothing to vs for ours (alas) much more horrible then the eating once of one peece of an apple?

In the time of Noe and Lot, God destroye Gene. 6.
ed the whole world with water, and the Gene. 19.
Citties of Sodom and Gomorra. Seboim and Adamah, with fire and brimstone from heauen for their sinnes, namely, for their whoredomes, pride, idlenesse, vnnmercifullnesse to the poore, tyranny, &c. In which wrath of God, even the very Babes, birds, Fowles, Fishes, Hearbs, Trees, and grasse perished: and thinke we that nothing will be spoken to vs, much worse and more abominable then they? For all men may see if they will, that the whoredomes, pride, vnnmercifulnesse, tyranny, &c. of England, farre passeth in this age, any age that euer was befoze. Lots wife looking backe, was Gene. 19.
turned into a salt stone: and will our looking backe againe, yea, our running backe againe to our wickednesse, doe vs no hurt? If we were not already more then blinde Beetles, we would blush. Pharao, his heart was hardened so, y no miracle could conuert

D. J.

him:

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him: if ours were any thing soft, we would begin to sob.

Iosua and
Caleb,

Numb. 14.

Of sixe hundred thousand men, all onely but twaine entred in the Land of promise, because they had ten tymes sinned against the Lord, as he him selfe sayth: and trow we that God will not sweare in his wrath, that we shall neuer into his rest, which haue sinned so many ten tymes, as we haue toes and fingers, yea, haire of our heads and beards (I feare me) and yet we passe not.

Leuit. 24.
Numb. 15.

The man that sware, and he that gathered stickes on the Sabaoth day, were stoned to death: but we thinke our swearing is no sinne, our bibbing, rioting, yea, whoz hunting on the Sabaoth day, please the Lord, or else we would something amende our manners

1. Reg. 5.

Helias negligence in correcting his sonnes, nipped his necke in two: but ours which pamper vp our children lyke puppets, will put vs to no plunge: Helias sonnes for disobeying their fathers admonitiō, brought ouer them Gods vengeance: and will our stubborneesse do nothing?

3. Reg. 21. 22

Saules mallice to Dauid, Acabs displeasure against Naboth, brought their blood to

of Repentaunce.

to the ground for Dogges to cate; yea, their children were hanged vp and slaine for this geare: but we continue in mallice, enuie, and murther, as though we were able to wadge warre with the Lord. 4. Reg. 21.
4. Reg. 10.

Dauids adulterie with Bethsabe, was visited on the childe bozne: on Dauids daughter, defiled by her brother, and on his children, one slaying an other; his wiues defiled by his owne sonne, and him selfe driuen out of his Realme in his olde age, and otherwise also, although he most heartely repented his sinne: But we are more deere vnto God then Dauid, which yet was a man after Gods owne heart, or else we could not but tremble, and begin to repent.

The rich gluttons gay paunch filling: what did it? It brought him to hell: and haue we a plackarde, that God will do nothing to vs?

Achams subtil theft, prouoked Gods anger against all Israel: and our subtiltie, yea open extortion, is so fine & politique, that God can not espie it.

Giezi, his couetousnesse, brought it not the Leprosie vpon him, and on all his seede? Iudas also hanged him selfe. But the couetousnes of England is of an other cloath, & D.g. colour.

A Sermon

colour. Well, if it were so, the same Tay-
lor will cut it accordingly.

Anania and Saphira by lying, lynked to
them suddaine death: but ours now pro-
longeth our lyfe the longer, to last in eter-
nall death.

The false witnesses of the two Judges ad-
gainst Susanna, lighted on their own pates,
and so will ours doe at length.

But what goe I about to auouch auncient
examples, where daily experience dooth
teach. The Sweate the other yeare, the
Stormes the Winter following, wyll vs to
way them in the same ballaunces. The
hanging and kylling of men them selues,
which are (alas) too rife in all places, re-
quire vs to register them in y same rouses.
At the least in Childzen, Infants, and such
lyke, which yet cannot vtter sinne by word
or deede, we see Gods anger against sinne
in punishing them by sickness, death, mis-
happe or otherwise, so plainly that we can-
not but grone and grunt againe, in that we
haue gulshed out this geare more aboun-
dantly in word and deede.

And heere with me a little looke on Gods
anger, yet so fresh, that we cannot but smel
it, although we stoppe our noses neuer so
much,

of Repentance.

much, I pray God we smel it not more fresh
hæreafter, I meane it forsothe (for I know
you looke for it) in our deere late soueraigne
Lord the Kinges Maestie. You all knowe
he was but a Childe in yeres, defiled he
was not with notorious offences: Defiled
quoth hee: nay, rather adoꝛned with so ma-
ny good giftes, and wonderfull qualities, as
neuer Prince was from the beginning of
the world. Should I speake of his wise-
dome, of his ripenesse in iudgement, of his
learning, of his godly zeale, heroicall heart,
fatherlie care for his Commons, nurcelie
solicitude for Religion: &c. May, so many
thinges are to be spoken in commendation
of Gods exceeding graces in this Childe:
that as Salust writeth of Carthage, I had
rather speake nothing, then too litle, in that
too much is too lyttle. This gift God gaue
vnto vs Englishe men, before all Nations
vnder the Sunne, and that of his exceeding
loue towards vs. But, alas, and welaway:
for our vnthankfulnes sake, for our sinnes
sake, for our carnalitie & prophane lyving,
Gods anger hath touched, not onely the bo-
dy, but also the minde of our King, by a
long sicknesse, and at length hath taken
him away by death, death, cruell death,

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fearefull death.

O, if Gods iudgement be begun on him, which as he was the cheefest, so I thinke the holpest, and godlyest in the Realme of England, (alas) what will it be on vs, whose sinnes are ouergrown so our heads, that they are climed vp into heauen: I pray you my god bzyethren, knowe that Gods anger for our sinne towarde vs, cannot but be great, yea, too fell, in that we see it was so great, that our good King could not beare it. What folloved to Iewrie, after the death of Iosias? God saue England, and giue vs repentaunce: my heart will not suffer me to tarie longer hèrein. I trow this will thrust out some teares of repentaunce.

If therefore to prayer for Gods feare, the tossing in Gods glasse, and the tag thereto will not burst open thy blockish heart, yet, I trowe the tossing to and fro of these examples, and specially of our late King, and this troublefome tyme, will tumble some teares out of thine heart, if thou still pray for Gods spirite accordingle. For who art thou (thinke alwayes with thy selfe) that GOD should spare thee, more then them whose examples thou hast heard? What frendes hast thou? Were not of these Kings,

of Repentaunce.

Kinges, Prophetes, Apostles, learned, and
some of holy stockes? I deceyue my selfe,
(thinke thou with thy selfe) if I beleue that
God beeing the same God that he was, will
spare me, whose wickednesse is no lesse, but
much more then some of theirs. He hateth
sinne now, as much as euer he did. The
longer he spareth, the greater vengeance
will fall: the deeper he draweth his bowe,
the sozer will the shafte pearce.

But if yet thy heart be so hardened, that
all this geare will not moue thee, surelis
thou arte in a verie euill estate, and reme-
dy now? I know none. What sayd I, none.
Know I none? Yes, there is one, which is
surely, as they say, to serue, if any thing
will serue. You looke to knowe what this
is. Forsothe, the Passion and death of Je-
sus Chryste. You knowe the cause why
Chryste became man, and suffered as he suf-
fered, was the sinnes of his people, that he
might saue them frō the same. Consider the
greatnesse of the sore, I meane sinne by the
greatnesse of the Surgion, and the salue.
Who was the Surgion? No Angell, no
Saint, no Archangell, no power, no crea-
ture in heauen nor in earth, but onely he
by whome all things were made, all things

D. iij.

are

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are ruled also , euen Gods owne dea-
ling, and onely beloued sonne, becomming
man.

Oh what a great thing is this, that could
not be done by the Angelles, Archangelles,
Potestates, powers, or all the creatures of
God , without his owne Sonne ? who yet
must needs be thrust out of heauen , as a
man would say, to take our nature and be-
come man . Heere haue ye the Surgion:
great was the cure, that this mighty Lord
tooke in hand.

Now, what was the salue ? Forsothe,
deere geere , and of many compositions : I
cannot recite all , but rather must leaue it
to your hearty considerations . Thre and
thirtie yeres, was he curing our soze . He
sought it earnestly by fasting , watching,
praying. &c. The same night that he was
betrayed , I reade how busie he was about
a plaister in the garden, when he lying flat
on the ground , praying with teares , and
that of blood not a few , but so many as dyd
flowe downe on the ground againe , crying
on this sort : Father (sayth he) if it be pos-
sible, let this cup depart from me . That is,
If it be possible, that else the sinnes of mā-
kinde can be taken away , graunt that it
may

of Repentaunce.

may be so. Thou heardest Moses crying for the Idolaters: Thou heardest Lot for the Zoarites: Samuel, David, and many other for the Israelites: And deere Father, I only am thine owne sonne, as thou hast sayd, in whome thou art well pleased, wylt thou not heare me? I haue by the space of thre and thirtie yeeres, done alwayes thy will: I haue so humbled my selfe, that I would become an abiect amongst men, to obey thee. Therefore (deere Father) if it be possible, graunt my request, saue mankind, now without any further labour, salues, or plaisters. But yet (sayth he) Not as I will, but as thou wilt.

But Sir, what heard he? Though he sweat blood and water, in making his plaister for our soze of sinne, yet it framed not. Twise he cryed without comfort: yea, though to comfort him, God sent an Angel, we yet knowe that this plaister was not allowed for sufficient, vntill heereunto, Christe Iesus was betrayed, forsaken of all his Disciples, forsworne of his deerey beloued, bound lyke a Theefe, helpd on, buffeted, whipped, scourged, crowned with thornes, derided, crucified, racked, nayled, hanged vp betwene two theues, cursed and

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and rayled vppon, mocked in myserie, and had giuen by the ghost: then bowed downe the head of Christe, that is, God the father, which is the head of Christe, then allowed be the plaister, to be sufficient & good for the healing of our soze, which is sinne. Now would God abide our breath, because the stincke, that is, dampnation or guiltynesse was taken away by the sweete saour of the breath of this Lambe, thus offered once for all.

Gene. 6.
Gene. 19.

So that heere, deerey beloved, we as in a glasse may see, to the brusing of our blockish hard harts: Gods great iudgement & anger against sinne. The Lord of Lords, the King of Kings, the brightnesse of Gods glozy, the sonne of God, the dearling of his father, in whome he is well pleased, hangeth betwene two Theeues, crying for thee and mee, and for vs all: My God, my God, why hast thou forsaken mee? Oh harde heartes that wee haue, which make tuffes for sinne. Looke on this: foote in the verie hart of Christ pearced with a speare, wherein thou mayst see, and reade Gods horrible anger for sinne. Woe to thy hard heart that pearced it.

And

of Repentaunce.

And thus much for the first part of Repentaunce, I meane, for the meanes of working contrition. First, vse prayer: then take on Gods lawe: thirdly, see his curse: Gene. 19. fourthly, set examples of his anger before thee: and last of all, set before thee the death of Christe. From this and prayer cease not, till thou feele some heartie sorrowe for thy sinne. The which when thou feelest, then labour for the other part, that is, faith on his son.

As first, in Contrition I willed thee not to trust to thy free will, for the attayning of it: so now I will thee in this. Faith is so farre from the reach of mans free will, that by reason it is plaine foolishnesse. Wherefore, thou must first goe to God, whose gift it is: thou must I say, get thee to the Father of mercie, whose worke it is, that as he hath brought thee downe by contrition, he humbled thee, so he would giue thee faith, & raise thee vp, and exalt thee.

On this manner therefore, with the Apostles, and the poore man in the Gospell, that cryed: Lord encrease our faith: Lord helpe my vnbeleefe, pray thou and say: O mercifull God & deare Father of our Lord and Sauour Iesus Christe, in whome as thou

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Tim. 2.

thou art well pleased, so hast thou commanded vs to heare him, for as much as he hath ten byddeth vs to aske of thee, and there promiseth that thou wilt heare vs, and graunt vs that which in his name we shall aske of thee: loe, gracious Father, I am bolde to begge of thy mercie, through the sonne Iesus Christe, one sparckle of true faith, and certaine perswasion of thy goodness & loue towardes me in Christe, where through I being assured of the pardon of all my sinnes, by the mercies of Christe the sonne, may be thankfull to thee, loue thee and serue thee in holynesse & righteousness all the dayes of my life.

On this sort I say, or otherwise as God shall moue thee, pray thou first of all, and looke for thy request at Gods hand, without any doubting, though forthwith thou shalt seelest not the same: for oftentimes we haue thinges of God giuen vs long before we seele them as we would doe. Ponder vnto this prayer, vse thou these meanes following.

After prayer for faith, which I would should be first: secondly, because the same springeth out of the hearing, not of Masses, Mattins, Cannons, Councelles, Doctors,

Decrees,

of Repentaunce.

crées, but out of the hearing of Gods
word: get thee Gods word, but not that
which serueth, speciallie to contriti-
on, that is the lawe: but the other parte,
which serueth speciallie to consolation and
certaine perswasion of Gods loue towards
thee, that is, the Gospell or publication of
Gods mercie in Christe, I meane the free
promises.

But here thou must knowe, that there
are two kindes of promises: one, which are
properlie of the lawe, an other which are
properlie of the Gospell. In the promises
of the lawe, we may in deede beholde Gods
mercy, but so, that it hâgeth vpon the con-
fession of our worthinesse, as if thou loue
the Lord with all thy heart, &c. thou shalt
receiue mercie. This kinde of promises,
though it declare vnto vs Gods loue, which
promiseth where he needeth not; yet vnto
him that feeleth not Christe, which is the
kinde of the lawe, they are so farre from
comforting, that vtterly with the law they
bring man to great dispayre: so greatly we
are corrupt, for none so loueth God as he
ought to doe. From these therefore get
thee to the other promises of the Gospell, in
which we may see such plentie and francke
lybe,

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lyberallitie of Gods goodnesse, that we can
not but be much comforted, though we haue
verie deeply sinned.

For these promises of y^e Gospel do not haue
on the condition of our worthines, as y^e pro-
mises of the lawe doe: but they depend & haue
on Gods trueth, that as God is true, so they
cannot but be performed to all them which
lay hold on the by faith, I had almost sayd
which cast them not away by vnbeleefe.

Marke in them therefore two thinges,
namely, that as well they are free promises
without any condition of our worthinesse:
as also that they are vniuersall, offered to
all, all (I say) which are not so stubborne,
as to keepe styll their hands, whereby they
should receyue this almes in their bosomes
by vnbeleefe. As concerning Infantes
and children, you know I now speake not,
but concerning such as be of yeres of dis-
cretion. And now you looke that I should
giue you a taste of these promises, which
are bothe free & vniuersall, except none but
such as except them selues. Well, you shall
haue one or two for a say.

In the .3. of Iohn, sayth our Saniour: So
God the Father looued the world, that he
would giue his dearling, his owne onely
sonne,

of Repentaunce.

One, that all that beleue in him should not
perish, but haue euerlasting life. Doe say, he
sayth not that some might haue life: but all,
sayth he. And what all: All that loue him
with all their hearts: all y^e haue lined a god-
ly life: say, all y^e beleue in him. Although
thou hast lined a most wicked and horrible
lyfe: if now thou beleue in him, thou shalt
be saued. Is not this sweete geare?

Againe sayth Christe: Come vnto me all
ye that labour and are laden, and I will re-
fresh you. Let vs a lyttle look on this letter:
Come vnto me. Who should come? Lords,
Preests, Holy men, Monkes, Friers: Yea,
Coblers, Tinkers, whores, theues, mur-
derers also, if they lament their sinnes.
Come vnto me (sayth he) all ye that labour
and are laden, that is, which are afrayde of
your sinnes. And what wilt thou doe Lorde
And I will refresh you (sayth he.)

What a thing is this: And I will refresh
you. What you who spake this? He that ne-
uer tolde lye: He is the trueth, there was
neuer guile found in his mouth: & now will
he be vntrue to the good brother, which art
sorie for thy greuous sinnes? no forsothe,
heaven and earth shall passe and perish, but
his word shall neuer fayle.

Saint

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Saint Paule sayth, God would haue all men saued: Loe, he excepteth none. And to Titus: The grace of God bringeth saluation to all men. As from Adam all haue receiued sinne to dampnation: so by Christ all haue grace offered to saluation, if they reiect not the same. I speake not now of Infantes, I say: no; I neede not to enter into the matter of Predestination. In preaching of repentance, I would gather where I could with Christe.

As surely as I liue, (sayth God) I will not the death of a sinner. Art thou a sinner? Yea. Loe, God sweareth, he will not thy death. How canst thou now perish? Consider with thy selfe, what profite thou shouldest haue to belæue this to be true to others, if not, to thy selfe also: Sathan dooth so. Rather consider with Peter, that the promise of saluation pertaineth not onely to them which are nie, that is, to such as are fallen a little: but also all to whome the Lord hath called, be they neuer so farre of.

Loe, now by me the Lord calleth thee thou man, thou woman, that art very farre off. The promise therefore pertayneth to thee: needes must thou be saued, except thou with Sathan say, God is false: And yet if thou

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thou do so; God is faithfull, and can not deny him selfe: as thou shalt feele by his plagues in hell, for so dishonouring God, to thinke that hee is not true. Will he be found false now? The matter hangeth not on thy worthinesse, but it hangeth on Gods truth. Clap holde on it, and I warrant thee, Christe is the propitiation for our sinnes, yea, for the sinnes of the whole world: beleue this man, I know thou beleeuest it: say therefore in thy heart styl, *Domine audage mihi fidem*: Lord encrease my faith: Lord helpe my vnbeleefe. Blessed are they which see not (by reason) this geare, but yet beleue. Hope man, past all hope, as *Abraham* dyd.

And thus much for a taske of these promises, which are euerie where, not onely in the newe Testament, but also in the olde. Reade the last ende of *Leuiti. 26.* The Prophet *Esaie 30.* Where he sayth: God tarieth looking for thee, to shewe thee mercie. Also the. 40. and so forth to the. 60. Reade also the. 2. *Reg. 24.* *Psal. 33.* *Ioel. 2. &c.*

Howbeit, if this geare will not serue, if yet thou feelest no faith, no certaine perswasion of Gods loue: then vnto prayer and villigent considering of the free and

A Sermon

vniuersall promises of the Gospell: Thirdly, let before thee those benefits which God hath tofore giuen thee, and presently giueth thee. Consider howe he hath made thee a man or a woman, which might haue made thee a Toade, a Dogge. And why dyd he this? Verilie, because he loued thee. And trowest thou, that if he loued thee when thou wast not, to make thee such a one, as he most gratiouſlie hath made thee: will he not now loue thee, being his hādys worke? Dooth he hate any thing that he made? Is there vnablenesse with him? Dooth he loue for a day, and so farewell? No forsothe, he loueth to the ende, his mercie endureth for euer. Saye therefore with Iob: *Operi manuum tuarum, porrige dexteram*, that is: To the worke of thy handes, put thy helping hand.

Againe, hath hee not made thee a Christian man or woman, where if hee would, hee might haue made thee a Turke or Paynim? This thou knowest hee did of loue. And dost thou thinke his loue is lessened, if thou lament thy sinne? Is his hand shortened for helping thee? Can a woman forget the childe of her wombe? and though she should doe it, yet will not I forget thee, sayth

of Repentance.

sayth the Lord. He hath giuen thee lyms;
to see, heare, goe, &c. He hath giuen thee
witte, reason, discretion, &c. He hath long
spared thee, and borne with thee, when thou
neuer purposedst to repent, and now thou
repenting, will he not giue thee mercie?
Wherefore dooth he graunt thee to lyue at
this present, to heare him to speake this,
and mee to speake this: but of loue to vs
all? Oh therefore let vs pray him, that
he would adde to this, that we might be-
leeue these loue tokens, that he loueth
vs, and in deede he will doe it. Lord open
our eyes, in thy giftes, to see thy gracious
goodnesse. Amen.

But to tarie in this I will not. Let euerie man consider Gods benefites, past and present, publique and priuate, spirituall and corporall, to the confirming of his faith, concerning the promises of the Gospel; for the pardon of his sinnes. I will now goe about to shew you a fourth meane to confirme your faith in this geare, euen by examples. Of these there are in the Scriptures verie many, as also daylie experience dooth diuerslie teach the same, if we were dilligent to obserue things acco:
C.g. dingly,

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dingly : wherefore I will be more brieſe
herein , hauing reſpect to time, which ſtea-
leth faſt away.

Adam in *Paradiſe* tranſgreſſed grie-
uouſlie, as the painefull puniſhment which
we all as yet doe ſeele proueth , if nothing
eſſe. Though by reaſon of his ſinne, he diſ-
pleaſed God ſore, and ran away from God,
(ſo he would haue hid him ſelfe , yea , he
would haue made GOD the cauſer of his
ſinne , in that he gaue him ſuch a mate , ſo
farre was he from aſking mercie) yet all
this notwithstanding, God turned his fierce
wrath, neither vpon him nor *Eue*, which al-
ſo required not mercie , but vpon the Ser-
pent *Sathan*: promiſing vnto them a ſeede
Jeſus Chriſte, by whom they at the length
ſhould be deliuered . In token whereof,
though they were caſt out of *Paradiſe* for
their nurture , to ſerue in ſorrowe , which
would not ſerue in ioy , yet he made them
apparell to couer their bodies, a viſible Sa-
crament , and token of his inuiſible loue &
grace, concerning their Soules . If God
was ſo mercifull to *Adam* , which ſo ſore
broke his comaundement , and rather bla-
med God, then aſked mercie: troweſt thou,
O man , that he will not be mercifull to
the,

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thee, which blamest thy selfe, and desirest pardon?

To *Caine* he offered mercie, if he would haue asked it. What hast thou done, sayth God? The voice of thy brothers blood, crieth vnto me out of the earth. O merciefull Lord (should *Caine* haue sayd) I confesse it: But alas, he did not so, and therefore sayd God: Now, that is, In that thou desirest not mercie: Now, I say, be thou accursed. &c. Loe, to the Reprobate he offered mercie, and will he deny it thee, which arte his childe?

Noah, did not he sinne and was drunke? God Lot also, bothe in Sodome dissembled a lyttle with the Angelles, prolonging the time: and out of Sodome, he fell very sowle: as did Iudas, and the Patriarches against Ioseph, but yet I weene they found mercie. Moses, Myriam, Aaron, though they stumbled a lyttle, yet receyued they mercie: yea, the people in the wilderness often sinned and displeased God, so that he was purposed to haue destroyed them. Let me alone (sayth he to Moses) that I may destroy them: But Moses did not let him alone, for he prayed still for them, and therefore God spared them. If the people were spared
C. iij. through

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through Moses prayer, they not praying with him, but rather worshipping their golden Calf, eating, drinking, and making iollie good chere: why shouldst thou doubt whether God will be mercifull to thee: hauiug, as in deede thou hast, one much better then Moses to pray for thee, and with thee, euen Iesus Christe, who sitteth on the right hand of his Father, and prayeth for vs, being no lesse faithfull in his Fathers house, the Church, then Moses was in the Synagogue. David that good King, had a fowle foyle, when he committed whoredome, with his faithfull seruantes Wiife, Bethlabe: wherebnto he added also a mischeuous murther, causing her husband, his most faithfull Souldiour Vrie, to be slaine, with an honest cōpany of his most valiaunt men of warre, and that with the swoord of the vncircumcised.

In this his sinne, though a great while he lay a sleepe, (as many doe now a dayes, God giue them good waking) thinking that by the Sacrifices he offered, all was well, God was content: yet at length, when the Prophete by a Parable, had opened the poke, and brought him in remembraunce of his owne sinne, in such sort, that he gaue
iudge

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iudgement against him selfe : then quaked
he, his Sacrifices had no more taken away
his sinnes : then our Sir Iohns Trentals
and wagging of his fingers, ouer the heads
of such as lye a sleepe in their sinnes (out of
the which when they are awaked, they will
well see that it is neyther Masse no; Mat-
tins : blessing no; crossing wyll serue,)
then I say, he cryed out saying . *Peccani*
Domino : I haue sinned, sayth he, against
my Lord and good God, which hath done so
much for me . I caused in deede Vrie to be
kylled. I haue sinned, I haue sinned. What
shall I do ? I haue sinned, and am wor-
thy of eternall dampnation . But what
sayth God by his Prophet : *Dominus* (sayth
he) *transulit peccatum tuum, non morieris* :
The Lord hath taken away thy sinnes, thou
shalt not die . Oh good God, he sayde, but
Peccani, I haue sinned : but yet from his
heart, & not from the lyps onely, as Pharao
and Saule did, and incontinently he heareth:
Thou shalt not die, the Lord hath taken a-
way thy sinnes : D; rather hath layd them
vpon an other, yea, translated them vpon the
backe of his sonne Iesus Christe, who bare
them, & not onely them, but thine and mine
also, if that we will now crie but from our
E.iiij. hearts,

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heartes, *Peccauimus*: We haue sinned god
 Lord, we haue done wickedlie, enter not
 into iudgement with vs, but be mercifull
 vnto vs after thy great mercie, and accor-
 ding to the multitude of thy cōpassions, do
 away our iniquities, &c. For in deede, God
 is not the God of Dauid onely: *Idem Deus
 omnium*, He is the God of all: So that. *Qui-
 cunque inuocauerit nomen Domini, saluus erit*.
 He or she, whosoeuer they be that call vpon
 the name of the Lord shalbe saued. In con-
 firmation wherof, this Historie is writtten,
 as are also the other which I haue recited,
 and many mo which I might recite. As of
 Manasses the wicked king, which slew Elai
 the Prophet, and wrought very much wic-
 kednesse, yet the Lord shewed mercie vpon
 him being in prison, as his Prayer dooth
 teach vs. Nabuchodonozor, though for a
 time he bare Gods anger, yet at the length
 he found mercie. The Cittie of Ninuie also
 found fauour with God, as did many other,
 which I will omit for tymes sake, and will
 bring forth one or two out of the new Te-
 stamēt, that we may see God to be the same
 God in the newe Testament, that he was
 in the olde.

I might tell you of many, if I should
 speake

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speake of the Lunatique, such as were possessed with Deuilles, lame, blinde, dumbe, deafe, lepers, &c. but tyme will not suffice me: one or two therefore shall serue. Marie Magdalen had seuen Deuils, but yet they were cast out of her, and of all others, shee was the first that Chyriste appeared vnto, after his resurrection. Thomas would not beleue Chyristes resurrection, though many toide him, which had seene and felt him: by reason whereof, a man might haue thought that his sinnes would haue cast him away. Except I should see and feele (sayth he) I will not beleue. Ah wilfull Thomas: I wil not, sayth he. But Chyriste appeared vnto him, and would not lase him, as he will not do the good brother, if that with Thomas thou wilt keepe cōpany with the Disciples, as Thomas did. Peters fall was ouerlie, he accursed him selfe, if euer he knewe Chyriste, and that for feare of a Gyze, and this not once, but euen thre diuers times, and that in the hearing of Chyriste his Master: but yet the third tyme Chyriste looked backe, & cast on him his eye of grace, so that he went out and wept bitterlie. And after Chyristes resurrection, not onely did the Angelles will the woman to tell Peter, that Chyriste

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Christe was risen, but Christe him selfe appeared vnto him seuerally: such a good Lord is he.

The Thiefe hanging on the Crosse, sayd but this: Lord, when thou comdest into thy kingdome, remember me: And what aunswere had he? This day (sayth Christe) shalt thou be with me in Paradise. What a comfort is this, in that he is now the same Christe to thee and me, and to vs all, if we will runne vnto him: for he is the same Christe to daye and to morowe, vntyll he come to iudgement. Then in deede, he will be inextinguishable: but nowe is he more ready to giue, then thou to aske. If thou crie, he heareth thee, yea, before thou crie. Crie therefore, be bolde man, he is not partiall. Call, sayth he, and I will heare thee: Aske and thou shalt haue. Seeke, and thou shalt finde: though not at the first, yet at the length. If he tarie a while, it is but to trie thee. *Nam veniens veniet, & non tardabit*: Hee is comming, and will not be long.

Thus haue you foure meanes, which you must vse to the attayning of fayth, or certaine perswasion of Gods mercie towards you, which is the second part of penance,

name

Esai. 31.

Math. 7.

Hebr. 10.

of Repentance.

namely, prayer, the free and vniuersall promises of Gods graces, the recordation of the benefites of God, past and present, the examples of Gods mercie. Which although they might suffice, yet will I put one more to them, which all onely of it selfe, is full sufficient: I meane, the death of the sonne of God, Iesus Christe, which if thou set before the eyes of thy minde, it will confirme thy plackarde, for it is the great Seale of England, as they say, yea, of all the world, for the confirmation of all patents and perpetuities of the euerlasting life, wherevnto we are all called.

If I thought these which I haue before recited, were not sufficient to confirme your faith of Gods loue towards such as doe repent: I would tarie longer heerein. But because, I haue bene bothe long, and also I trust you haue some exercis of conscience in this daylie (or else you are to blame) I will but touch & goe. Consider with your selues what we are, mylers, wretches, & enemies to God. Consider what God is, euen he which hath al power, Maiesty, might, glory, riches, &c. perfectly of himselfe, & needeth nothing, but hath all thinges. Consider what Christe is: concerning his Godhead coequall with

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with his Father, euen he by whome all things were made, are ruled and gouerned: concerning his manhood, the onelic dearling of his Father, in whome is all his ioy. Now Sir, what a loue is this? that this God which needeth nothing, would giue wholly his owne selfe to thee hisemie, wreaking his wrath vppon him selfe, in this his Sonne: as a man may say, to spare thee, to saue thee, to winne thee, to buie thee, to haue thee, to enioy thee for euer. Because thy sinne hath seperated thee from him, to the ende thou mightest come sones into his company againe, and therein remayne: he him selfe became, as a man would say, a sinner, or rather sinne it selfe, euen a malediction or curse: that we sinners, we accursed by our sinne, might by his oblation or offering for our sinnes, by his curse, be deliuered from sinne, and from malediction. For by sinne, he destroyed sinne, killing death, Sathan, and sinne, by their owne weapons, and that for thee and mee (man) if we cast it not away by vnbeleefe. Oh wonderfull loue of God. Who euer heard of such a loue: the Father of Heauen for vs his enemies, to giue his owne deere Sonne, Iesus Christe,
and

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and that not onely to be our Brother, to dwell among vs, but also, to the death of the Crosse for vs: Oh wonderfull loue of Christ to vs all, that was content and willing to worke this seate for vs. Was there any loue like to this loue?

God in deede hath commended his charitie and loue to vs here in, that when wee were verie enemies vnto him, he would giue his owne Sonne for vs. That we being men, might become, as you would say, Gods, God would become man. That we being mortall, might become immortall, the immortall God, would become mortall man. That we earthly wretches might be Cittizens of Heauen: the Lord of Heauen would become, as a man would say, earthlie. That we being accursed might be blessed, God would be accursed. That we by our Father *Adam*, being brought out of Paradise, into the puddle of all paine, might be redeemed, and brought into Paradise againe, God would be our Father, and an *Adam* there vnto. That we hauing nothing, might haue all things: God hauing all things, would haue nothing. That we being vassalles, and slaues to all, euen to Satan the sēd, might

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might be Lordes of all, and of Sathan: the Lord of all would become a vassaille, and a slave to vs all, and in daunger of Sathan. Oh loue incomprehensible. Who can otherwise thinke now, but if the gracious good Lord be disdayned not to giue his owne Sonne, his owne hearts ioy, for vs his verie enemies, before we thought to begge any such thing at his handes, yea, before we were? who I say, can thinke otherwise, but that with him, he will giue vs all good thinges? If when we hated him, and fled away from him, he sent his Sonne to seeke vs: who can thinke otherwise, then that now we louing him, and lamenting, because we loue him no more, but that he will for ever loue vs? He that giueth the more to his enemies, will not he giue the lesse trouble you to his friends? God hath giuen his owne Sonne, then which thing nothing is greater to vs his enemies: and we now being become his friends, will he deny vs faith, and pardon of our sinnes? which though they be great, yet in comparison they are nothing at all? Christe Iesus would giue his owne selfe for vs, when we willed it not, and will he now deny vs faith, if we will it? This will is his earnest,

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nest, that he hath giuen vs truelie to looke
in daede, for the thing wylled. And looke
thou for it in daede, for as he hath giuen
thee to will, so wyl he giue thee to do.

Jesus Chyiste gaue his lyfe for our euils,
and by his death he deliuered vs. O then,
in that he lyueth now, and can not die, will
he forsake vs? His heart blood was not
to deare for vs, when we asked it not:
what can then be now to deare for vs, as-
king it? Is he a chaungeling? Is he mu-
table as man is? Can he repent him of his
gyftes? Dyd he not foresee our salles?
Wayde not he therefore the price? Because
he sawe we should fall sore, therfore would
he suffer sore. Yea, if his suffering had not
bene enough, he would yet once more
come againe. God the Father I am sure,
if the death of his Sonne incarnate, would
not serue, would him selfe & the holy Ghost
also become incarnate and die for vs. This
death of Chyiste therefore looke on, as the
verie pledge of Gods loue towarde the,
whosoever thou art, how deepe soeuer thou
hast sinned. See, Gods handes are nayled,
they can not strike thee, his fete also, he can
not runne from thee: his armes are wide
open to embrace thee, his heade hanges
downe

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downe to kisse thee, his verie heart is open, so that therein see, taste, looke, spie, peepe, and thou shalt see nothing therein, but loue, loue, loue, loue to thee: hyde thee therfore, lay thy head there with the Euangelist.

This is the clifte of the Rocke wherein Helias stode. This is the pillowe of downe for all aking heads. Annoint thy head with this Oyle: let this oyntment enbaulme thy head, and wash thy face. Marie thou heere, and cocke sure thou art, I warrant thee. Say with Paule, What can seperate me from the looue of God? Can death, can pouertie, sicknesse, hunger, or any miserie, perswade thee now, that God loueth thee not? Say, nothing can seperate thee from the loue wherewith God hath loued thee in Christe Iesus: whome he loueth, he loueth to the ende. So that now where aboundaunce of sinne hath bene in thee, the more is the abundaunce of grace. But to what ende? Forsothe, that as sinne hath raigned to death, as thou seest, to the killing of Gods Sonne: so now, grace must raigne to lyfe, to the honouring of Gods Sonne, who is now a lyue, and can not dye any more.

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So that they which by faith, see this, cannot any more die to God, but to sinne, whereto they are dead and buried with Christe. As Christe therefore dyeth, so do they, and that to God, to righteousness and holines. The life which they lyue, is *In fide filij Dei*; In the faith of the sonne of God. Wherby you see, that now I am slippe into that which I made the thirde part of penance; namely, newnesse of lyfe, which I could not so haue done; if that it were a part of it selfe in deede, as it is an effect or fruite of the second parte, that is, of faith, or trust in Gods merite. For he that belaueth, that is, is certainly perswaded sinne to be such a thing, that it is the cause of all miserie, and of it selfe so greatly angereth God, that in heauen nor in earth, nothing could appease his wrath, save all onely the death and precious bloodshedding of the sonne of God, in whome is all the delight and pleasure of the Father: he I say, that is perswaded thus of sinne, the same cannot but in heart abhorre and quake, to do or say yea, to thinke any thing willinglie, which Gods lawe teacheth him to be sinne.

¶

Againe,

Againe, he that belieneth, that is, is
 certainly perswaded, Gods loue to be so
 much towarbes him, that where through
 sinne he was lost, & made a fire brand of
 hell, the eternal father of mercy, which is
 y^e omni-sufficient God, & needeth nothing
 to vs, or of any thing that we can do to de-
 liuer vs out of hell, and to bring vs into
 heauen, y^ed send euen his owne most deere
 Sonne out of his bosome, out of heauen
 into hell, as a man would say, to bring vs,
 as I sayd, from thence into his owne bo-
 some and mettrie, we being his verie ene-
 mies: he, I say that is thus perswaded of
 Gods loue towarbes him, and of the price
 of his redemption, by the deere blood of the
 Lambe immaculate, Iesus Christe, the
 same man can not but loue God againe,
 and of loue do that, and heartely desire to
 do better, the which might please God.
 I trau^e you that such a one, knowing this
 geare by faith, will willingly welter and
 wallowe in his wilfull lustes, pleasures
 and staties. Will such a one as knoweth
 by faith Christe Iesus, to haue giuen his
 blood to washe him from his sinnes, play
 the sow, to welter in his puddle of filthy
 sinne and vice againe? Nay, rather then
 he

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he will be defyled againe by wilfull sin-
ning, he will walsh often the soote of his
affections, watching ouer the vice, styll
sticking in him, which as a spring con-
tinuallly sendeth out poyson enough, to
drowne & defile him, if the sweete water of
Christes passion in Gods sight, dyd not
wash it, and his blood satisfie the rigour of
Gods iustice, due for the same. This blood
of Christe shed for our sinnes, is so deare
in the sight of him that beleeueth, that hee
will abhorre in his heart, to stampe it, and
tread it vnder his soote. We knoweth now
by his beleefe, that it is too much that he
thereto he hath set to lyttle by it, and is a-
shamed thereof. Therefore, for the redoune
of his lyfe, he purpoiseth to take better
herde to him selfe, then befoze he dyd. Be-
cause he seeth by his faith, the greivous-
nesse of Gods anger, the sowlenesse of sin,
the greatnesse of Gods merrie, and of
Christes loue towards him, he will now
be hardie to pray to GOD to giue him
his grace accordyngly, that as with his
eyes, tongue, handes, feete, &c. he hath
displeased GOD, doing his owne will:
euen so now wylth the same eyes, tongue,
eares, handes, feete, &c. he may displease

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his owne selfe, and doe Gods will. Willinglie will he not doe that which might renew the death of the sonne of God. He knoweth he hath too much sinne, but willingly in him, so that thereto he will not adde willing offences.

This willing & witting offending and sinning, whosoever doth flatter him selfe therein, doth evidently demonstrate and shewe that he neuer yet in deede tasted of Christs truelie. He was neuer truly persuaded or beloued, howe soeuer a thing sinne is, howe greivous a thing Gods anger is, howe ioyfull and precious a thing, Gods mercie in Christe is, howe excreeding broad, wide, hie and deepe, Christs loue is: Perchaunce he can write, prate, talke, & preach of this geare: but yet he in parte by faith, neuer felt this geare. For if he did once feele this geare in deede, then would he be so farre from continuing in sinne, willinglie & wittinglie, that wholly & hartelie he would giue ouer him selfe to that which is contrary, I meane a newe to life, renewing his youth, euen as the Eagle doth.

For as we beeing in the seruitude of sin, demonstrate our seruice by giuing ouer
out

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our members to the obeying of sinne, fro
iniquitie to iniquitie: euen so, we beeing
made free from sinne, by faith in Iesus
Christe, and endued with Gods spirite, a
spirite of libertie, must needes demonstrate
this freedome and liberty, by giuing ouer
our members to the obedience of the spi-
rite: by the which we are lead and guided
from vertue to vertue, & all kinde of holi-
nes. As the vnbeleuers declare their vn-
beliefe, by the working of the euill spirite
in them, outwardly the fruits of the flesh:
euen so the beleuers declare their faith,
by the working of Gods good spirit in them
outwardly the fruites of the spirite. For
as the Deuill is not dead in those which
are his, but worketh still to their damp-
nation: so is not God dead in them which
be his, but worketh still to their saluatiō.
The which working is not the cause of the
one or the other beeing in any, but onely
a demonstration, a signe, a fruite of the
same: as the Apple is not the cause of the
Apple tree, but a fruite of it.

Thus then you see breethie, that newnes
of lyfe is not in deede a part of penaunce,
but a fruite of it, a demonstration of the
iustifying faith, a signe of Gods good spirit
possesse

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possessing the heart of the penitent: as the olde life is a fruite of impenitencie, a demonstration of a lyp faith or vnbeleefe, a signe of Sathas spirit, possessing the heart of the impenitent, which all those be that be not penitent. For meane I knowe none. He that is not penitent, the same is impenitent: he is not governed by Gods spirite, the same is governed by Sathans spirit. For all that the Christians are governed with the spirite of Chryste, which spirite hath his fruites. All other that be not Christes, are the Devils. He that gathereth not with Chryste, scattereth abroad.

Therefore, dearelie beloued, I beseeche you to consider this geare, and deceyue not your selues. If you be not Christes, then pertaine you to the Deuil, of which thing the fruites of the flesh dooth assure you, as whooredome, adulterie, uncleannes, wantonnes, Idolatrie, witchcraft, enuy, strife, contention, wrath, sedition, murder, drunkennesse, gluttony, blasphemy, slouthfulness, idlenesse, baldy talking, flaundering, &c. If these Apples growe out of the Apple trees of your hearts, surely, surely, the Deuill is at Anne with you, you are his

of Repentaunce.

his birds: tohome when he hath well fed,
he will broch you and eate you, chaine you
and champe you, world without ende, in
eternall woe & myerie. But I am other-
wise perswaded of you all. I trust you be
all, Christe Iesus his people and children,
yea, brethren and by faith.

As ye see your finnes in Gods lawe, and
tremble, sighe, sorrow, & sob for the same,
euen so you see his great mercies in his
Gospell & free promises, and therefore are
glad, merie and ioyfull, for that you are
accepted into Gods fauour; haue your
finnes pardoned, and are endued with the
good spirit of God, euen the scale and signe
Manuel of your election in Christe before
the beginning of the world. The which
spirite, for that he is the spirite of lyfe, gi-
uen to you to worke in you, with you, and
by you here in this life, sanctification and
holinesse, wherebunto you are called; that
ye might be holie, euen as your heavenly
Father is holie: I beseech you all by ad-
monition and warning of you, that you
would styre vp the gifts of God, giuen to
you generally and perticularly, to the edi-
fying of his Church, that is: I pray you
that you would not molest the good

A. iij.

Spirit

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spirite of God, by rebelling against it, when it prouoketh and calleth you to goe on forwarde, that the which is holie, might yet be more holie, he which is righteous, might be more righteous, as the euill spirite moueth and styreth vp the filthy to be yet more filthy, the couetous, to be more couetous, the wicked, to be more wicked.

Declare you now your repentaunce, by woorkes of repentaunce. Bring forth frutes, and worthy frutes. Let your sorrowing for your euils, demonstratue it selfe, departing from the euils you haue vsed. Let your certaintie of pardon of your sinnes through Christe, and your ioy in him be demonstrated, by pursuing of the good thinges which Gods word teacheth you. You are now in Christe Iesus, Gods workmanship, to do good woorkes which God hath prepared for you to walke in. For the grace of God that bringeth salvation vnto all men, hath appeared & teacheth vs, that we should deny vngodlynesse & worldly lusses, and that we should liue soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of y^e mighty God,

and

of Repentaunce.

and of our sauour Iesus Chriſte, which gaue him ſelfe for vs, to redeeme vs from all vnrightheouſneſſe, and to purge vs a peculiar people vnto him ſelfe, ſeruentlie giuen vnto good workes. Againe, Titus, 3. For we our ſelues alſo were in times paſt vniſe, diſobediēt, deceiued, ſeruing luſts, and diuers pleaſures, liuing in maliciousneſſe and enuy, full of hate and hating one another. But after, that the kindnes and loue of God our ſauour to man ward appeared, not by the deedes of righteouſneſſe which we wrought, but of his mercie he ſaued vs by the fountaine of the new birth, and with the renewing of the holy ghoſt, which he ſhed on vs abundantly thorow Ieſus Chriſte our ſauour, that we once iuſtified by his grace, ſhould be heires of eternall lyfe through hope. This is a true ſaying. But I will make an ende, for I am too tedious.

Dearely beloved, repent your ſinnes, that is, be ſorie for that which is paſt, beleeue in Gods mercie for pardon, howe deeply ſo euer you haue ſinned, and bothe purpoſe and earneſtly perſe a new lyfe, bringing forth worthy and true fruites of repentaunce. As you haue giuen ouer
your

A Sermon

your members fro sinne to sinne, to serue þ
Deuill, your tongues to sweare, to lye, to
flatter, to scold, to iest, to scoffe, to bawdie
talke, to vaine iangling, to boasting, &c.
Your hands to picking, groping, idlenes,
fighting, &c. Your feete to skipping, going
to euill, to danneing, &c. Your eares to
heare fables, lyes, vanities, and euill
things. &c. So now, giue ouer your mem-
bers to godlinesse, your tongues to speak,
your eares to heare, your eyes to see, your
mouthes to taste, your handes to worke,
your feete to goe about such thinges as
may make to Gods glory, sobriety of life,
and loue to your brethren, and that dayly
more & more, dilligentlie: for in a staie to
stand you cannot, eyther better or worse,
you are to day, then you were yesterday.
But better I trust you be, & will be, if you
marke wel my Theme, þ is, Repent you.
The which thing that you would do, as
before I haue humbly besought you: euen
so now yet once more I do againe beseech
you, and that for the mercies of God in
Christe Iesus our Lord: Repent you, re-
pent you, for the kingdome of heauen
(that is, a kingdome full of all riches,
pleasures, myght, beautie, sweetnesse, and
eter

of Repentaunce.

eternall felicitie) is at hand. The eye hath
not seene the like, the eare hath not
heard the like: the heart of man cannot
conceyue the treasures and pleasures of
this kingdome, which now is at hand to
such as repent, that is, to such as are so-
rie for their sinnes, beleue Gods mercie
through Christe, and earnestly purpose to
leade a newe life. The God of mercie
through Christe his sonne, graunt vs his
holie spirite, and worke in our hearts
this sorrowe, faith, and newe life,
which through his grace I haue
spoken of, bothe nowe and
for ever. Amen.



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An other Sermon, made

also by the sayde Maister Iohn Brad-
ford, vpon the Lords Supper.



Here are two Sacraments **Two Sa-**
in Christes Church : the **cramentes**
one of imitation, that is, **in Christes**
wherewith we be enrolled, **Church.**
as it were, in the household

and familie of God, which Sacrament,
we call Baptisme : the other, wherewith
we be conserued, fed, kept and nourished,
to continue in the same Familie ; which
is called the Lordes Supper, or the body
and blood of our Saviour Iesus Christe,
broken for our sinnes, and shedde for our
transgressions.

Of the former Sacrament, that is, of
Baptisme, to speake now I am not pur-
posed, because occasion and time serue not
so thereto. Of the second, therfore will I
speake something by Gods grace, if that
first you remember this, that Baptisme
in Christes Church : now sithens Chri-
stes death, is come in place of Circumci-
sion, which was in the same Church afore
Christes comming. Whereby we may
see that Christian Parents seme to be no
lesse

Baptisme
is in place
of Circum-
cision.

Christian
mens Child-
ren

M. Bradfords Sermon,

to be Bap-
tised.

lesse bound to offer their Infantes and
Babes to be Baptised, that they may be
taken and accounted of vs, as members
of Christes mysticall body, whereunto
they are receyued and sealed: then were
the Hebzees their children to be taken as
pertayning to the couenaunt and league
with God, whet with they were enrolled,
all onely the circumstance of the eyght
day, not necessarie to be obserued, beeing
now abrogated.

Gala. 4.

But to come againe, of the Lordes
Supper, I am purposed presently to
speake, through the helpe of God, because
we are assembled in Christe (I hope) to
celebrate the same. Nowe that the
thinges which I shall speake, may be bet-
ter obserued, and caried away of you, I
will tell you how, and in what sort I will
speake of it. Three thinges I woulde I
hane marked, as the principals and scopes
whereto I will referre all that I shall at
this tyme speake thereof. They be these:
Who, what, & wherfore. What is (to make
it more plaine) who dyd institute this
thing which we are about to celebrate,
this is the first. The second is, what the
thing is, which is instituted. And the last
is,

vpōn the Lords Supper.

is, wherefoze , and to what end it was instituted : whereby we shall be taught how to vse it.

For the first, who dyd institute this Sacrament & Supper: you all doo know, that thinges are moze esteemed sometime for the dignitie and authoritie of the person : sometime for the wisdomme of the person , sometime for the power and magnificence of the person , and sometime for the tender loue and kindnesse of the person . If neede were , I could by examples , set forth euerie one of these, but I hope it is not necessarie . For we then , howe can the thing which we be about to celebrate , but be esteemed of euerie one highlie, in that the Autho^r of it doth want no dignitie, no authoritie, no wisdomme , no power , no magnificence, no holinesse, no tender loue and kindnesse: but hath all dignitie, authoritie, wisdomme, power , magnificence , holinesse , tender loue , mercie , glorie , and all that can be wished absolutelie . He is God eternall, coequall, & substantiall, with the Father, and with the holy Ghost , the Image of the substance of God , the wisdomme of the Father , the brightnesse of his glorie,
by

M. Bradfords Sermon,

by whome all thinges were made, are ruled and gouerned . He is the King of all Kinges, and the Lord of all Lordes. He is the Melsias of the world , our most deare and louing brother, Sauour, Mediatour, Aduocate, Intercessour, Husband, Priest. So that the thing which commeth from him , cannot but be esteemed, loued, and embraced , if dignitie, authoritie , wisdom, power, gloze, godnes, & mercy like vs . Yea , if any thing that can be wished like vs, then cannot this which our Lord did institute, but like vs, and that so much the more , by how much it is one of the last thinges which he did institute and commaund . God open our eyes, to see these thinges accordingly : so shall we come with more reuerence to this Table of the Lord, which thing he graunt for his mercies sake. Amen. And thus much for the first , who dyd institute this Sacrament.

2 Now to the second, what the Sacrament is . If we shall aske our eyes, our nose, our mouth, our taste, our hands, and the reason of man : they will all make a consonant aunswer, that it is bread and wine . And herelie, herein they speake the

vpon the Lords Supper.

the tructh and lye not, as by many things
may be proued, although the papists prate
their pleasure to the contrarie.

And here, my deere lybeloued, I thinke
I shall not be eyther tedious or vnprofi-
table vnto you, if that I tarie a lyttle in
shewing this veritie, that the substance
of bread and wine remaine in the Sacra-
ment after the wordes of consecration (as
they call them) be spoken. Whereby we
may learne howe shamelesse beastes they
be, which would enforce men to beleue
Transubstantiation, which is an errour,
wherevppon in a manner dependeth all
Poperie. For it is the stay of their Prie-
sthood, which is neyther after the order of
aaron, nor after the order of Melchisedech:
but after the order of Baall, which thing
is something seene by their number. For
the false Prophets and Priestes of Baall
were alwayes many more in nūber, when
the wicked were in authoritie, then the
true Priestes and Prophets of the Lord,
as the holie Wyssdomes of the Bible do
teach. Reade the thirde of the Kings, the

18. Chap.

That in the Supper of the Lord, or in
the Sacrament of Christs body (which the popes

Upon tra-
substantiation,
all poperie
almost is
builded.

The Sa-
crament of

G. J.

the

M. Bradfords Sermon,

Wasse is
not the sa-
crament of
Christes
body.

the Papists call the Sacrament of the Al-
tar) as though that were Christes Sacra-
ment, which thing they can neuer proue:
For it being peruerfed, and vfed to a co-
trarie ende, as of Sacrificing propitiatori-
lie, for the finnes of the quicke and of the
dead, of Idolatrie, by adoring or wor-
shipping it by godlie honoz, &c. is no more
Christes Sacrament, but an horrible pro-
phanation of it, and therefore as Christe
called Gods Temple, which was called
an house of prayer, for the abusing & pro-
phaning of it by the Priestes, a denne of
Therues: so this which the Papistes call
the Sacrament of the Altar, full truelie
may we call an abhominable Idoll: And
therefore I would all men should knowe
that the Sacrament of the Altar, as the
Papistes now doe abuse it, omitting cer-
tayne substantiall poyntes of the Lords
institution, and putting in the steede ther-
of their owne dregs and dreames, is not
the Sacrament of Christes body, nor the
Lords Supper: wherof when we speake
reuerentlie, as our duetie is, we would
not that men should thinke we speake it
of the popishe Wasse: (that I say) in the
Supper of the Lord, or in the sacrament
of

vpōn the Lords Supper.

of Christes body, there remaineth the substance of bread and wine, as our senses and reasons doe teach, these many thinges also doe teach the same.

First, the holy Ghost doth plainly tell us, by calling it often bread, after the wordes of Consecration, as. 1. Cor. 10. Is not the bread which we breake a partaking of the body of Christe. sayth Paule? Lo, plainly he sayth. The bread which we breake, not onely calling it bread, but adding thereto breaking, which cannot be attributed, eyther to Christes body, whereof no bone was broken, eyther to any accident, but must needs be of a substance, which substance if it be not Christes body, cannot be but bread. As in the 1. Chapter, some tymes he plainlie calleth it: He that eateth of this bread: He that receyueth this bread, &c. And in the Acts of the Apostles we reade, howe that (in speaking of the Communion) They mette together to breake bread, &c. So that it is plaine, that the substance of bread and wine doe remaine in the Supper, after the wordes of Consecration: as also may appeare plainlie by Christes owne wordes, which
C. y. calleth

The first
reason a-
gainst tran-
substantiatio.

Exod. 7.

M. Bradfords Sermon,

calleth that which he gave them in the Cuppe, Wine, or the fruit of the Wine, as bothe Mathew & Marke doo write. Wherby we see that there is no Transubstantiation of the Wine, and therefore may we also see, that there is no Transubstantiation of the bread.

An answer
to the Pa-
pistes cavill
for the force
of reason.
Math. 26.
Exod. 7.

As for the Papistes cavilling, how that it hath the name of bread, because it was bread: as Simon the Leper, was called still Leprous, though he was healed: or as Moses Rod, being turned into a Serpent, was called a Rodde still, it proueth nothing. For there was in the one a plaine sight, and the senses certified that Simon was no Leper: and in the other plaine mention that the Rod was turned into a Serpent. But concerning the Sacrament, neyther the senses see any other thing then bread, neyther is there any mention made of turning. And therefore their cavill is plainlie seene to be but a cavill, and of no force. But to come againe, to bring moe reasons against Transubstantiation.

The second
reason a-
gainst trans-
substanti-

Secondly, that the substance of bread remaineth still, the verie text dooth teach. For the Euangelistes, and the Apostle Saint

vpōn the Lords Supper.

Saint Paule doo witnesse, that Christe
gaue that to his Disciples, and called it
his body which he tooke, on which he
gaue thanks, and which he brake: but he
tooke bread, gaue thanks on bread, and
broke bread, Ergo, he gaue bread, and cal-
led bread his body, as he called the Cup,
the new Testament. So that it followeth
by this, that there is no Trāsubstantiati-
on. And this reason I my self haue promi-
sed in writing, to proue by the authority
of the Fathers, namely, Ireneus, Tertulli-
an, Origine, Ciprian, Epiphanius, Hiero-
nimus, Augustinus, Theodoret, Cirill,
Bede, if so be I may haue the vse of my
bookes.

Math. 26.
Mark. 14.
Luke. 22.
1. Cor. 11.

Thirdly, that in the Sacrament, there
is no Transubstantiation of the bread, by
this reason I do proue: Like as by our
sauiour Christe the spirit of trueth, spake
of the bread, This is my body, So sayth
the same spirite of trueth, of the same bread:
That we many, are one body, and one
bread, &c. So that as it appeareth the
Sacrament, not to be in the Church, by
Trāsubstantiatiō, euen so is it not Chri-
stes naturall body, by Trāsubstantiati-
on.

The thirds
reason as
gainst trans-
substanti.

1. Cor. 10.

C. iij.

Fourth

M. Bradfords Sermon.

The fourth
reason a-
gainst tran-
substanti.

Fourthly. I proue that there is no
Transubstantiation by Luke and Pauls
wordes, spoken ouer the Cuppe. For no
lesse are they effectuall to Transubstanti-
ate the Cup: then their wordes spoken of
the bread, are operatorious and mighty to
Transubstantiate the bread. For as they
say of the bread, This is my body, so say
they of the Cup, This Cup is the new Te-
stament: Which thing is absurde to be
spoken or thought, eyther of the Cup, or of
the thing in the Cup by Transubstantia-
tion. Yea, rather in saying these wordes,
This Cup is the new Testament: we are
taught by their coupling this word, Cup,
to the demonstratiue, This, how we should
in these wordes, This is my body, knowe
that this word, This, doth there demon-
strate bread.

The fifth
reason.

Fifthly, that the substance of bread re-
maineth in the Sacrament, as the reasons
before brought forth doe proue; so doth
the definition of a Sacrament. For the
Fathers doe affirme it, to consist of an
earthly thing, and of an heauenly thing,
of the word, and of the element, of sensible
things, and of things which be perceyued
by the minde. But Transubstantiation taketh

Ireneus,
Augustinus
Chrysostomus.

vpon the Lords Supper.

keeth cleane away þe earthly thing, the element, the sensible thing, and so maketh it no Sacrament. And therefore the definition of a Sacrament full well teacheth, that bread which is the earthly thing, the sensible thing, & the element, remaineth styll, as saint *Augustine* sayth: The word cometh to the element, (he sayth not, taketh away the element,) and so it is made a Sacrament.

Sixtly, the nature, and propertie of a Sacrament, teacheth this also which I haue affirmed. For as *Ciprian* writeth, that Sacraments beare the names of the thinges which they signifie: so dooth saint *Augustine* teach, that if Sacramentes haue not some signification with the things whereof they be Sacraments: then are they no Sacramentes. Now, in the Lordes Supper this similitude is first in nourishing, that as bread nourisheth the body: so Chykses body broken, feedeth the soule. Secondly, in bringing together many into one, that as in the Sacrament, many graines of Corne are made one bread: many Grapes are made one lyquour and Wine: so the multitude which worthily receyue the Sacrament,

The sixt
reason a:
gainst trans-
ubstanti.
Ciprian in
Sermone
de Chri-
mat.
Augustinus
ad Bonifa-
cium.

G. iiij.

are

M. Bradfords Sermon

are made one body with Christe and his Church. Last of all, in one unlikely lykenesse or similitude, that as bread eaten, turneth into our nature : so we rightly, eating the Sacrament by faith, turne into the nature of Christe. So that it is plaine to them that will see, that to take the substance of bread away, is cleane against the nature and properties of a Sacrament.

I will speake nothing howe that this their doctrine of Transubstantiation, beside the manifolde absurdities it hath in it, (which to rehearse I omitte) it utterly overthroweth the vse of the Sacrament, & is cleane contrarie to the ende wherefore it was instituted, & so is no longer a Sacrament, but an Idol, and is the cause of much Idolatrie, conuerting the peoples hearts from an heavenly conuersation, to an earthlie, and turning the Communion into a priuate action, and a matter of gauging and piping, of adoring & worshipping the worke of mens handes, for the lying God, which dwelleth not in Temples made with mens handes, much lesse, lyeth he in Pipes and Chests, whose true worship is in spirite and veritie, which God graunt

vpon the Lordes Supper.

vs all to render vnto him continuallie.
Amen.

The Sacrament of Baptisme dooth also teach vs, that as the substance of the water remaineth there: so in the Lordes Supper, remaineth the substance of bread after cōsecration. For as by Baptisme we are engrafted into Christe, so by the Supper we are fed with Christe. These two Sacraments, the Apostle gladly coupleth together. 1. Cor. 10. and. 1. Cor. 12. We are baptised into one body (saith he) and haue drunke all of one spirite: meaning it by the Cup, as Chrysostome and other great learned men doe well interpret it. As therefore in Baptisme is giuen vnto vs the holy Ghost, and pardon of our sinnes, which yet lye not lurking in the water: so in the Lordes Supper, is giuen vnto vs the Communion of Christes body & blood, that is, grace, forgiveness of sinnes, innocencie, lyfe, immortallitie, without any Transubstantiation, or including of the same in the bread. By Baptisme, the olde man is put off, and the new man put on, yea, Christe is put on, but without Transubstantiating the water. And euen so it is in the Lords Supper. We by faith spirituallie

The se-
uenth reas-
on against tra-
substantia-
tion. It is
not possible
that the
substance
of the bread
should be
changed into
the substance
of the body
of Christe.

Gala. 3.

M. Bradfords Sermon,

ually in our soules doe feede on Chyristes
body broken, doe eat his flesh and drinke
his blood: doe dwell in him, and he in vs,
but without Transubstantiation.

In answer
to the Pa-
pistes cauil
for the fore-
sayd reason.

As for the cauil they make, that we are
baptised into one body, meaning thereby
the mysticall body, & not the naturall body
of Chyriste, whereby they would enforce
that we are fed with the naturall body of
Chyriste, but we are not ingrafted into it,
but into the mysticall body, and so put a-
way the reason aforesayd. As for this ca-
uil, I say, we may some auoyde it, if so
be that we will consider how that Chyrist,
which is the head of the mysticall body, is
not seporate from the body, and therefore
to be engrafted to the mysticall body, is to
be engrafted into the naturall body of
Chyriste, to be a member of his flesh, and
bone of his bones: as Pope Leo full well
doth witnesse in saying, that *Corpus regene-*
nerati sit caro crucifixi: The body (sayth
he) of the regenerate, is made the flesh of
Chyriste crucified. And herefo, I could ad-
dome reasons for the excellency of Baptisme.
I trowe it be more to be gotten, then to
be nourished. As for the excellent miracle
of the patesfaction of the Trinitie, and the
descen

vpon the Lordes Supper.

descending of the holie Ghost in baptisme
in a visibie forme; the lyke whereto was
not seene in the Lordes Supper: I will
omitte to speake of further; then that I
would you should knowe how it were
no maistry, to set forth the excellencie of
this Sacrament, as well as of the Sup-
per.

It is a plaine signe of Antichriste, to de-
ny the substance of bread and wine to be
in the Lordes supper after consecration:
For in so doing and graunting Transub-
stantiation, the p[ro]p[er]tie of the humaine
nature of Christe is denied. For it is not
of the humaine nature, but of the diuine
nature, to be in many places at once. As
Didimus, *De spirita sancto*, doth proue
thereby the diuinitie of the holy Ghost.
Now graunt Transubstantiatio, and then
Christes naturall body must needes be in
many places, which is nothing else but to
confound the two natures in Christe; or to
deny Christes humaine nature, which is
the selfe same that Saint Iohn sayth, to
deny Christe to be come in the flesh. And
this who so doth, by the testimony of
Saint Iohn is an Antichrist in his so do-
ing, whatsoener otherwise he do prate.

The eight
reason.

Reade

M. Bradfords Sermon,

Reade Saint *Augustine* in his Epistle to Dardanus, & his. 50. and. 30. Treatise upon Saint Iohn, and easilie you shall see howe that Christes body must needs be in one place. *Oportet in vno loco esse*: But his trueth is in all places.

The ninth
version.

If there be no substance of bread in the Sacrament, but Transubstantiatio, then Christes body is receyued of the vngodly, & eaten with their teeth, which is not only against S. *Augustine* (calling this speech, Except you eate the flesh of the sonne of man, &c. A figuratiue speech) but also against the plaine Scriptures, which affirme them to dwell in Christ, and Christ in them, and they to haue euermore lye that eate him, which the wicked haue not, although they eate the Sacrament. He that eateth of this bread, (sayth Christ) shall liue for euermore. Therefore they eate not Christes body, but (as Paule sayth) they eate in iudgement and damnation, which I troto be an other manner of thing then Christes body. And this oath saint *Augustine* affirme, saying: None do eate Christes body, which is not in the body of Christ, that is, (as he exposith it) in whome Christ dwelleth not, and he
in

upon the Lords Supper

in Christe, which thing the wicked doe
not, because they want faith and the holie
spirite, which be the meanes whereby
Christe is receyued.

To the thinges which I haue brought
herefoorth, to improve Transubstantia-
tion, I could bring in the Fathers to con-
firme the same, which succeeded continu-
allie many hundred yeres after Christe.
Also I could shewe that Transubstantia-
tion, is but a newe doctrine, not establi-
shed, before Sathean (which was eyed for a
thousand yeres) was letten lose. Also I
could shewe that ever hitherto since it
was established, in all times it hath bene
resisted and spoken against. Yea, before
this doctrine the Church was nothing so
endowed with goodes, landes, and posses-
sions, as it hath been since. It hath brought
no small gaine, no small honour, no small
ease to the Cleargie, and therefore no mer-
uaile though they strine and fight for it.
It is their Maozim, it is their Helena,
G D D destroy it with the breath of his
mouth, as shortly he will for his names
sake. Amen.

If time would serue, I could and would
here tell you of the absurdities which
come

Mr. Bradfords Sermon,

come by this doctrine, but for times sake
I must omit it. Onely for Gods sake let
this, that this their doctrine of Transub-
stantiation is an vntrueth, already I haue
proved, and forget not that it is the whole
stay of all Poperie, and the pillar of their
Priesthood: whereby Christs Person,
Sacrifice, Ministry, and trueth is letted,
yea, peruerbed, and utterly ouerthrowne.
God our Father, in the blood of his Sonne
Christe, open the eyes and mindes of all
our Magistrates, and all other that beare
the name of Christe, to see to it in tyme, to
Gods glorie, and their owne saluation.
Amen.

Now to retorne to the second matter,
what the sacrament is, you see that to the
sences and reason of man, it is bread and
wine: Which is most true, as by the scrip-
tures, and other wise I haue already pro-
ued, and therefore away with Transub-
stantiation.

But heere, least we should make it no
Sacrament, for a Sacrament consisteth of
two thinges, and least a man should by
this gather, that we make it none other
thing but bare bread, and a naked signe,
and so rayle at their pleasure on vs, say-
ing:

vpon the Lords Supper

ing: How can a man be guiltie of the bod-
dy and blood of Christe; by vntwo: the re-
ceyuing of it; if it be but bare bread, and
so forth? For this purpose I will nowe
speake a lyttle more hereabout, by Gods
grace, to stop their mouthes, and to stre-
ngthen your good hearts; more to the worthy
estimation & perception of this holy my-
sterie. When a loving friend giueth to
thee a thing, or sendeth to thee a token (as
for an example, a napkin, or such like) I
think thou dost not as thou shouldest doe,
if that with the thing thou considerest not
the minde of thy friend that sendeth or gi-
ueth the thing, and according therunto,
esteemest and receyuest it. And so of this
bread thinke I, that if thou do not rather
consider the minde of thy louer Christe;
then the thing which thou seeest: yea, if
thou do not altogether consider Christes
minde; thou dealest dishonestly, and
strumpetlike with him: For it is the
propertie of strumpettes, to consider the
thinges giuen and sent them, rather then
the loue and minde of the giuer and sen-
der: whereas the true louers do not
consider in any point, the thinges giuen
or sent, but in the minde of the partie.

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So we, if we be true louers of Christe,
must not consider barelie the outward
thing which we see; and our senses per-
ceiue, but rather altogether we must and
should see, & consider the minde of Christe,
and thereafter and accordingly to it, to re-
ceiue the Sacrament. ~~And how may we~~
But how shall we knowe the minde of
Christe? For sothe, as a mans minde is
best knowen by his worde: so by Christs
worde, shall we knowe his minde. For
his wordes be manifest, and most plaine:
This (sayth he) is my body: therefore ac-
cordingly should we esteeme, take, and re-
ceiue it. If he had spoken nothing, or if he
had spoken doubtfullie; then might we
haue bene in some doubt. But in that he
speaketh so plainly, saying, This is my bo-
dy: who can, may, or dare he sit holde
as to doubt of it? He is the trueth and
can not lye; he is omnipotent and can
do all thinges: therefore it is his body.
This I beleue, this I confesse, and pray
you all heartlie to beware of these and
such lyke wordes, that it is but a signe or
a figure of his body: Except you will dis-
cerne betwixt signes which signifie one
ly, and signes which also do represent,

con

vpon the Lords Supper.

confirmie and seale bp (oz as a man may say) giue with their signification. As for an example: An Iuie bush, is a signe of Wine to be solde: the budding of Aarons Rod, dyd signifie Aarons Priesthood, allowed of the Lord: the reseruatiō of Moses Rod, dyd signifie the rebellion of the chyldren of Isragell: the stones taken out of Iordane, Gedeons fleece of woll, &c. Such as these, be signes significatiue, and shew no gifte. But in the other signes, which some call exhibitue, is there not onely a signification of the thing, but also a declaration of a gift, yea, in a certaine māner, a giuing also. As Baptisme signifieth not onely the cleansing of the conscience from sinne, by the merits of Christes blood, but also is a verie cleansing from sinne. And therefore it was sayd to Paule y he should arise and washe away his sinnes, and not that he should arise & take onely a signe of washing away his sinnes. In the Lordes Supper, the bread is called a pertaking of the Lordes body, and not onely a bare signe of the Lordes body.

This I speake not, as though the elements of these Sacraments (were Transubstantiate) which I haue already im-

v. s.

pugned

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pugned eyther, as though Chzistes body were in bzead oꝝ wine, eyther were tryed to the elementes, otherwise then Sacramentallie, and spirituellie, eyther that the bzead and wine may not, and must not be called Sacramentall, and external signes: but that they might be discerned from significatiue and bare signes onely, and be taken foꝝ signes exhibitue, and representiue.

By this meanes a Chzistian conscience will call and esteeme the bzead of the Lord, as the body of Chziste. Foꝝ it will neuer esteeme the Sacraments of Chziste after theyꝝ exteriour appearaunce, but after the wordes of Chziste. Whereof it comineth that the Fathers, as Chrysostome and others, do speake with so full a mouth, when they speake of the Sacrament, foꝝ their respect was to Chzistes wordes. If the Scholemen which folowed, had the same spirite which they had, then would they neuer haue consented to Transubstantiation. Foꝝ with great admiration, some of the Fathers do say, that the bzead is chaunged oꝝ turned into the body of Chziste, and the wine into his blood: meaning it of amutation oꝝ
change

vpon the Lords Supper.

chaunge, not corporall, but spirituall, figuratiue, Sacramental, or mysticall. For now it is no common bread, nor common wine, being ordained to serue for the fode of the soule. The Scholemen haue vnderstode it, as the Papists now preach of a substantiall chaūging, as though it were no great myracle, that common bread should now be assumed into that dignitie, that it should be called Chyristes body, and serue for a celestiall fode, and be made a Sacrament of his body and blood.

As before therefore I haue spoken, I would wish that this Sacrament should be esteemed & called of vs Chyristian men, after Chyristes wordes, namely, Chyristes body, and the wine Chyristes blood, rather then otherwise. Not y^e I meane any other presence of Chyristes body, then a presence of grace, a preseruer to faith, a presence spirituall, and not corporally, really, naturally, and carnally, as the Papistes doe meane. For in such sort Chyristes body is onely in heauen, on the right hand of God the Father almighty; whether our faith in the vse of the Sacrament, ascēdeth and receybeth whole Chyriste accordingly.

Chyristes
presence in
the supper.

V. y.

Prea,

M. Bradfords Sermon,

In obiection.

Yea, but one will say, that to call the Sacrament on that sort, is to giue an occasion of Idolatrie to the people, which will take the Sacrament which they see, simply for Christes body, as by experience wee are well taught, and therefore it were better to call it bread, and so lesse harme should be, especiallie, in this age.

In answer.

To this obiection I answer, that in deede great Idolatry is committed to, and about this Sacrament, and therefore men ought, as much as they can, to auoyd from occasioning or confirming it. But in as much as the holy Ghost is wiser then mā, and had foresight of the euils that might be, and yet notwithstanding, doth call it Christes body: I thinke we should doe euill, if we should take vpon vs to refoyme his speeche. If Ministers dyd their dueties in Catechising & Preaching, then doubtlesse to call the Sacrament Christes body, and to esteeme it accordinglye, could not giue occasion to Idolatrie, and confirme it. Therefore wee vnto them that Preach not.

There be two euils about the Sacraments,

vpon the Lords Supper.

mentes, which to auoyde, the holy Ghost hath taught vs. For least we should with the Wapistes, thinke Christes body present in, or with the bread really, naturally, and corporallie to be receined with our bodelie mouth (where there is no other presence of Christes body, then spirituall, and to the faith) in many places he keepeth still the name of bread, as in the Epistle to the Corinthians, the tenth and eleuenth Chapters. And least we should make to lyght of it, making it but a bare signe, and no better then common bread, the holie Ghost calleth it Christes body, whose speech I wish we would followe, and that not only as well to auoide the still which is now a dayes most to be feared, concerning the Sacrament, I meane of contemning it, as also so that no faithfull man commeth to the Sacrament to receyue bread simplie, but rather, yea, altogether to communicate with Christes body and blood. For else to eate and drinke (as Paule sayth) they haue houses of their owne. The contempt of the Sacrament, in the dayes of King Edward, hath caused these plagues vpon vs presentlie, the Lord be

merciful

H. ij.

merci

M. Bradfords Sermon

mercifull vnto vs. Amen . . And thus
much for the obiection, of calling the
Sacrament by the name of Chyistes bo-
dy.

An other
obiection
of Chyistes
presence in
the Sacra-
ment.

What (sayth one) to call the Sacramēt
Chyistes body, and to make none other
presence then by grace, or spirituallie to
faith, which is of thinges hoped for, and of
thinges which the bodily senses do not
appeare; is to make no presence at all, or
to make him none other wise present, then
he is in his worde when it is preached,
and therefore what neede wee to receyue
the Sacrament; in as much as by this
doctrine, a man maye receyue him dayly
in the feild, as well and as much as in the
Church, in the celebration and vse of the
Sacrament.

To this obiection, I will aunswere
that in deede, neyther the Scripture, nor
Christian Faith will giue vs leaue to
make any carnall, reall, naturall, corpor-
all, or any such grosse presence of Chri-
stes naturall body in the Sacrament.
For it is in Heauen, and the Heauens
must haue it (as sayth Peter) tyll Chri-
stes coming to Iudgement, except we
would

vpon the Lords Supper.

woulde denie the humanitie of Chriſte,
and the veritie of mannes nature in him.
The preſence therefore which wee be-
leeue and confeſſe, is ſuch a preſence
as reaſon knoweth not, and the world
can not learne, nor any that looketh in
this matter with our eyes, or heareth
with other eares, then with the eares
and eyes of the ſpirite, and of faith.
Which faith, though it be of thinges
hoped for, and ſo of thinges abſent, to the
corporall ſences, yet this abſence, is not
an abſence in deepe, but to reaſon, and
the olde man, the nature of faith beeing
a poſſeſſion of thinges hoped for. There-
fore, to graunt a preſence to faith, is
not to make no preſence at all, but to
ſuch as knowe not faith. And this the
fathers taught, affirming Chriſte to be
preſent by Grace, and therefore not one-
lie a ſignification, but alſo an exhibition
and giuing of the grace of Chriſtes body,
that is, of lyfe, and of the ſeede of im-
mortalitie, as Cyprian writeth. We
eate lyfe, and drinke lyfe, ſayth ſaint Au-
guſtine. We ſeele a preſence of the Lord
by Grace, or in Grace, ſayth Chriſoſtome.

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We receyue the celestiaall foode, that com-
 meth from aboue, sayth *Athanasius*. We
 receyue the propertie of the naturall con-
 iunction, and knitting together, sayth *Hylarius*.
 We perceyue the nature of the
 flesh, the blessing that giueth life in bread
 and Wine, sayth *Cyrillus*. And else where
 he sayth, that with the bread and Wine,
 we eate y^e vertue of Chzistes proper flesh,
 life, grace, & the property of the body of the
 onely begotten sonne of God, which thing
 he himselfe expoundeth to be life. *Basilus*
 sayth, that we by the Sacrament receyue
 the mysticall Aduent of Chzist, grace, and
 the verie vertue of his verie nature. *Ambrosius*.
brose sayth, that we receiue the Sacramēt
 of the true body. *Epiphanius* sayth, we re-
 ceyue the body or grace. And *Hieroni-*
mus. sayth, that we receyue spiritaall fleshe,
 which he calleth other fleshe, then that
 which was crucified. *Chrisostomus* sayth,
 that we receyue influence of grace, and
 the grace of the holy Ghost. Saint *Augu-*
stine sayth, that we receyue grace and ve-
 ritie, the inuisible grace and holynesse,
 of the members of Chzistes body. All the
 which sayinges of the Fathers, do con-
 firme

vpon the Lordes Supper.

firme this our faith and doctrine of the Sacrament, we graunting in all things here in vnto them, and they in lyke manner vnto vs. And therefore the lying lypes, which bothe belye the Doctours, as though they graunted a carnall and reall presence of Chyestes body, naturalie and corporallie after the Papistes declaration and meaning: and which belye vs also, as though we denied all presence of Chyeste, and so made it but a bare signe. These lying lyps, the Lord will destroy, if they repent not, and with vs beleue and teach the trueth, that the Sacrament is a fode of the Soule, a matter of faith, and therefore spirituallie and by faith, to be talked of and vnderstanded, which faith they want, and therefore they erre so groselie, in that they would haue such a presence of Chyeste, as is contrarie to all the Scriptures, and to our Christian Religion: whereby cometh no such commoditie to the receyuer, as by the spirituall presence which we teach, and according to Gods worde do affirme.

For we teach these benefites to be had
by

M. Bradfords Sermon,

by the woꝛthy receiuing the Sacrament,
namely, that we abyde in Chriſte, and
Chriſte in vs. Againe, that we attayne
by it a celeftiall lyfe, or a lyfe with God:
moꝛeouer, that by faith and in ſpirite,
we receyue not onely Chriſtes body and
blood, but alſo whole Chriſte, God and
man. Beſides theſe, we graunt that
by the woꝛthy receyuing of this Sacra-
ment, we receyue remiſſion of our finnes,
and confirmation of the new Teſtament.
Laſt of all, by woꝛthy receyuing, we get
an increaſe of incoꝛporation with Chriſt,
and amongſte our ſelues which be his
members: then which thinges, what
moꝛe can be deſired? Alas, that men con-
ſider nothing at all, howe that the coup-
ling of Chriſtes body and blood to the Sa-
crament, is a ſpiritnall thing, and there-
foꝛe, there needes no ſuch carnall preſence
as the Papiftes imagine. Who will
deny a mans Wiſe, to be with her Hus-
bande, one body and one fleſhe, although
he be at London, and ſhee at Yorke? But
the Papiftes are carnall men, guided by
carnall reaſon onelie, or elſe would they
knowe howe that the holie Ghoſte, be-
cause

vpōn the Lordes Supper.

cause of our infirmitie, vseth metaphors,
callie the wordes of abyding, dwelling,
eating and drinking of Christe, that the
vnspeakeable coniunction of Christe with
vs, might something be knowen. God
open their eyes to see it. And thus much
for this.

Nowe to that parte of the obiection,
which sayth, that wee teache Christe to
be none otherwise present in the Sacra-
ment then in his worde: I would that
the obiectors, would well consider what
a presence of Christe is in his worde. I
remember that saint *Augustine* writeth,
how that Christes body is receyued some-
tyme visiblie, and sometyme inuisiblie.
The visiblie receipt, he calleth that which
is by the Sacrament: the inuisible re-
ceipt, he calleth that which by the exer-
cise of our faith, with our selues we re-
ceyue. And *S. Hierome*, in the third booke
vpōn Ecclesiastes, affirmeth that we are
fed with the body of Christe; & we drinke
his blood, not onely in mysterie, but also
in knowledge of holy Scripture. Where-
in hee plainlie sheweth, that the same
meate is offered in the words of the scrip-
tures,

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tures, which is offered in the Sacrament, so that no lesse is Chyistes body and blood offered by the Scriptures, then by the Sacramentes. Upon the. 147. Psalme, he writeth also, that though these wordes: He that eateth my flesh, and drinketh my blood: may be vnderstode in myserie, yet he sayth, it is more true to take Chyistes body and his blood, for the word of the Scriptures, and the doctrine of God. Yea, vpon the same Psalme, he sayth plainlie, that Chyistes fleshe and blood, is powred into our eares, by hearing the word, and therefore great is the perill, if we yeld to other cogitations whylste we heare it. And therefore, I trow, Saint Augustine sayth, that it is no lesse perill to heare Gods worde negligentlie, then so to vse the Sacrament. But hereof may no man gather, that therefore it needeth not to receyue the Sacrament, or to affirme that a man may as much by him selfe, meditating the worde in the feilde, receiue Chyistes body, as in the Church, in the right vse of the Sacrament. For Chyiste ordaineth nothing in vaine, or superstitiouslie, he ordaineth nothing whereof we haue not

vpon the Lords Supper.

not neede. Although his authoritie is such,
that without any questioning, his ordi-
nances are to be obeyed.

Againe, though in the felde a man may
receyue Chzistes body by faith, in the me-
ditation of the worde, yet denie I that a
man doth ordinarily receiue Chzistes bo-
dy, by the onelie meditation of Chzistes
death, or hearing of his worde, with so
much sight, and by such sensible assurance
(whereof GOD knoweth our infirmities
hath no small neede) as by the receypt of
the Sacrament, not that Chziste is not so
much present in his worde preached, as
he is in, or with his Sacrament: but be-
cause there are in the perception of the
Sacrament, more windowes open for
Chziste to enter into vs, then by his word
preached or heard. For there, I meane
in the worde, he hath an entrance into
our hearts, but only by the eares, through
the voice and sound of the wordes: but
here in the Sacrament, he hath an en-
terance by all our senses, by our eyes, by
our nose, by our taste, and by our handes,
ling also. And therefore the Sacrament
full well may be called, seable, sensible,
taste.

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fasteable, and touchable wordes. As therefore, when many windowes be opened in an house, the more lyght may come in; then when there is but one opened: even so by the perception of the Sacramentes, a Christian mans conscience hath more helpe to receyue Christe, then simplie by the worde preached, heard, or meditated. And therefore mee thinketh the Apostle full well calleth the Sacramentes, obligations, or sealinges of Gods promise. Reade Rom. the. 4. of Circumcision. And thus much for the aunswer to the obiection aforesayd.

Nowe to returne from whence we came, namelie, to the consideration of the second thing, what the Sacrament is: I haue tolde you, that it is not simply bread and Wine, but rather Christes body, so called of Christe, and so to be called and esteemed of vs. But heere let vs marke what body, and what blood Christe called it. The Papistes styll babble: This is my body, This is my blood. But what body it is, what blood it is, they shewe not. I like therefore my deere lie beloved, on Christes owne wordes, and you shall see that

Christes
presence in
the supper.

¶ upon the Lords Supper.

that Chyſte calleth it his body broken,
and his blood ſhedde. Marke, I ſay, that
Chyſte calleth it his body which is bro-
ken, his blood which is ſhedde preſentlie,
and not which was broken, or ſhall be
broken, which was ſhed, or ſhall be ſhed,
as the Greeke Textes do plainly ſhew
thereby teaching vs, that as God would
haue the Paſſeouer called, not which was
the Paſſeouer, or which ſhalbe the Paſſe-
ouer, but plainlie the Paſſeouer, to the
ende that in the uſe of it, the paſſing ouer
of the ſtriking Angell, ſhould be ſet be-
fore they eyes as preſent: ſo in the ce-
lebration of the Lordes Supper, the ve-
rie Paſſion of Chyſte ſhould be as pre-
ſent, beholden with the eyes of faith. For
which ende, Chyſte our Sauour dyd ſpe-
ciallie inſtitute this Supper, ſaying: Doo
yee this in remembraunce of mee: or as
Paule ſayth: Shew you the Lordes death
tyll he come.

The Supper of the Lorde, then is not
ſimplie Chyſtes body and blood, but Chy-
ſtes body broken, & his blood ſhed. Where-
foze broken? Wherefoze ſhed? For ſo the
that

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that teacheth Christe himself, saying: Broken for you, Shed for your sinnes, and for the sinnes of many. Here now then we haue occasion in the vse of the Sacrament to call to minde the greatnesse and grauiousnesse of sinne, which could not be taken away by any other meanes, then by the shedding of the moste precious blood, and breaking of the moste pure body, of the onely begotten sonne of God, Iesus Christe, by whome all things were made, all thinges are ruled and gouerned, &c. Who considering this geare, shall not be touched to repent? Who in receipt of this Sacrament, thinking that Christe sayth to him: Take, cate, this is my body, which is broke for thee; This is my blood which is shedde for thy sinnes: Can but tremble at the grauiousnes of his sinnes, for the which such a price was payde? If there were no plague at all, else to admonishe man of sinne, how grauious a thing it is in Gods sight, surelie that one were enough. But alas, how are our heartes bewitched through Sathans subtilties, and the custome of sinne, that we make sinne, a thing of nothing. God open our eyes.

vpon the Lords Supper.

eyes in tyme, and giue vs repentaunce,
which we see this Sacrament dooth, as it
were, enforce vs vnto, in the reuerence
and true vse of the same.

Againe, in hearing that this which we
take and eate, is Chyistes body broken for
our sinnes, and his blood shed for our ini-
quities, we are occasioned to cal to minde
the infinite greatnesse of Gods mercy and
trueth, and of Chyistes loue towards vs.
For what a mercie is this, that **GOD**
would for man, being lost through his
wilfull sinnes, be content, yea, desirous to
giue his owne onely sonne, The Image of
his substaunce, the brightnesse of his glo-
rie: being in his owne bosome, to be made
man for vs, that we men by him, might
be, as it were, made Gods? What a mer-
cie is this, that God the Father should so
tender vs, that he would make this his
sonne, being coequall with him in divini-
tie, a mortall man for vs, that we might
be made immortall by him? What a kind-
nesse is this, that **h** almighty Lord should
send to vs his enemies, his deere darling
to be made poore, that we by him might be
made rich? What bowels of compassion

A.J.

was

M. Bradfords Sermon,

was this, that the omnipotent Creatour
of Heauen and earth, would deliuer his
owne onely beloued Sonne for vs crea-
tures, to be not onely fleshe of our fleshe,
and bone of our bones, that we might by
him through the holy Ghost, be made one
with him, and so with the Father by com-
municating the merites of his fleshe, that
is rightcousnesse, holynesse, innocencie,
and immortallitie: but also to be a true
Sacrifice for our sinnes, to satisfie his iu-
stice, to conuert or turne death into lyfe,
our sinne into rightcousnesse & hell into
Heauen, myserie into felicitie for vs:
What a mercie is this, that GOD wyl
rayse vp this his sonne Christe, not onely
to iustifie & regenerate vs: but also in his
person, to demonstrate vnto vs our state
which we shall haue, for in his comming
we shall be like vnto him. Oh wonderfull
mercie of God, which would assume this
his Christe, even in humane body into the
Heauens, to take and keepe there possessio
for vs, to leade our captiuitie captiue, to
appeare before him alwayes praying for
vs, to make the throne of Justice a throne
of mercy, the seate of glozy a seate of grace,
so

vpon the Lords Supper.

so that with boldnesse we may come and
appeare before God, to aske & finde grace,
in tyme conuenient. Againe, what a veri-
tie and constaunt trueth in God, is this,
that he would, according to his promise
made first to *Adam*, and so to *Abraham*, &
others in his tyme, accomplishe it by sen-
ding his sonne so gratiouſlie: Who would
doubt hereafter, of any thing that he hath
promised? And as for *Christes* loue, oh,
whose heart can be able to think of it any
thing as it deserveth? He being God,
would become man: he being rich, would
become poore: he being Lord of all this world,
became a seruaunt to vs all: he being im-
mortal, would become mortal, miserable,
and taste of all Gods curses, yea, even of
hell it selfe for vs. His blood was nothing
to deare, his life he nothing considered, to
bring vs from death to life. But this his
loue needeth more hearty waying, then
many wordes speaking, and therefore I
omitte and leaue it to your considerati-
ons. So that in the receyuing of this
Supper, as I would, you would tremble
at Gods wrath for sinne: so would I haue
you to couple to that terrour and feare,

I. y.

true

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true faith, by which ye might be assuredly
perswaded of Gods mercie towards you,
and Chyistes loue, though all things else
preached the contrarie.

Do euerie of you surelie thinke when
you heare these wordes. Take, eate, this is
my body, broken for your sinnes: Drinke,
this is my blood shedde for your sinnes:
That God the eternal Father embracing
you, Christ calleth and cleppeth you most
louingly, making him selfe one with you,
and you one with him, and one with an
other amongst your selues. You ought no
lesse to be certayne now that God loueth
you, pardoneth your sinnes, & that Christ
is all yours: then if you dyd heare an An-
gell out of heauen, speaking so vnto you,
And therefore reioyce & be glad, and make
this Supper Eutharichiam, a thanksgy-
uing, as the Fathers named it. Be no
lesse certayne, that Christe and you now
are all one, then you are certayne the
bread and wine, is one with your nature
and substance, after you haue eaten and
drunken it. Nowbeit, in this it differeth,
that you by faith are, as it were, changed
into Christe, and not Christe into you, as
the

vpon the Lords Supper.

The bread is : for by faith he dwelleth in
vs, and we in him . God giue vs faith
in the vse of this Sacrament, to receyue
Christe, as he giueth vs handes to receiue
the element, simbole, and visible Sacra-
ment. God graunt vs not to prepare our
teethe and bellie (as *St. Augustine* sayth)
but rather of his mercie; he prepare and
giue vs true and liuelie faith, to vse this
and all other his ordinaunces to his glo-
ris and our comforts. He sweepe the hou-
ses of our hearts, and make them cleane,
that they may be a worthy harboꝝough
and lodging for the Lord. Amen.

Now let vs come and looke on the third
and last thing, namely, wherfore the Lord
ord institute this Sacrament . Our na-
ture is verie obliuious of God, and of all
his benefites . And againe, it is verie
full of dubitation and doubting of Gods
loue, and of his kindnesse. Therefore to
the ende these two things might be some-
thing reformed and holpen in vs, the
Lord hath instituted this Sacrament : I
meane, that we might haue in memorie,
the principall benefite of all benefites, that
is, Christes death, and that we might be
wherefore
the Sacra-
ment was
instituted.

3.14. on

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on all partes assured of Communion with
Christe, of all kindnesse, the greatest that
euer God did giue vnto man. The former
to be the ende, wherefore Christe dyd in-
stitute this Sacrament, he him selfe doth
teach vs, saying: Doo ye this in remem-
braunce of me. The latter, the Apostle
doth no lesse set forth, in saying: The
bread which we breake, is it not the parta-
king, or Cōmunion of the body of Christ?
Is not the Cuppe of blessing, which we
blesse, the partaking or Communion of
the blood of Christ? So that it appeareth,
the ende wherefore this Sacrament was
instituted, was and is, for the reformati-
on and helpe of our obliuion, of that which
we should neuer forget, and of our dubita-
tion of that whereof we ought to be most
certaine.

Concerning the former, namely, of the
memorie of Christes death, what cōmodi-
ty it bringeth with it, I will purposely for
tymes sake omitte. Onely a little will I
speake of the commodities conning vnto
vs, by the partaking and Communion we
haue with Christe. First, it teacheth vs,
that no man can cōmunicate with Christ,
but the same must needs communicate
with

vpon the Lords Supper.

with Gods grace & fauour, where tho: o^r sinnes are fo:giuen. Therfoze, this cōmodity cōmeth here tho: o^r, namely, that we should be certayne of the remission & pardon of our sinnes. The which thing we may also perceiue by the Cup, in that it is called the Cup of the new Testament: to which Testament is properly attributed on Gods behalfe, obliuion o^r remission of our sinnes. First, I say, therfoze the Supper is instituted to this end, that he which wo:thely receyueth, should be certayne of the remissio and pardon of his sinnes and iniquities, how many & great soeuer they be. Howe great a benefite this is, onely they know, which haue felt the burthen of sinne, which of all heauy thinges, is the most heauy. Againe, no man can Cōmunicate with Chzistes body and blood, but the same must Communicate with his spirit, fo: Chzistes body is no dead carcase. Now hee that Communicateth with Chzistes spirite, Communicateth as with holines, righteousnesse, innocencie, and immortallitie, and with all the merites of Chzistes body: so doth he with God and all his glozie, and with the Church, and all

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Note, though I applie this thing: yet I would not that any man should thinke that Communionem sanctorum, in þe Creede is not set forth there for the better explication of that which proceedeth it, namely, what the holy Catholique church is.

the good that euer it or any member of it had, hath, or shall haue: This is, The Communion of Saints, which we beleue in our Creede, which hath wayting on it, Remission of sinnes, Resurrection of the flesh, and lyfe euerlasting.

To the ende that we should be most assured and certaine of all these, Christe our Sauour dyd institute this his Supper, and therefore would haue vs to vse it. So that there is no man, I trowe, which seeth not great cause of giuing thanks to God for this holy Sacrament of the Lord, whereby if we worthilie receyue it, we ought to be certayne that all our sinnes whatsoeuer they be, are pardoned cleaerlie: that we are regenerate and borne againe into a lively hope, into an inheritance, immortall, vndefiled, and which can neuer wither away: that we are in the fellowshippe of God the Father, the Sonne, and the holy Ghost: that we are Gods Temples, at one with God, & God at one with vs: that we are members of Christes Church, and fellowes with the Saintes in all felicitie: that we are certaine of immortallitie, in soule and body, and

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and so of eternall lyfe, then which thing
what can be more demaunded? Christe is
ours, and we are Christes, he dwelleth in
vs, and we in him. Oh happy eyes that
see these thinges, and most happy heartes
that feele them. My deare brethren, let vs
pray vnto the Lord, to open our eyes to
see these wonderfull thinges, to giue vs
faith to feele them. Surely we ought no
lesse to be assured of them, now in the
worthy receiuing of this Sacrament: then
we are assured of the exteriour symboles
and Sacramentes. If an Angell from
Heauen, should come and tell you these
thinges, then would you reioyce and be
glad. And my deare hearts in the Lord,
I euen now, though most unworthy, am
sent of the Lord to tell you no lesse, but
that you worthily receyving this Sacra-
ment: shall receyue remission of all your
sinnes, or rather certaintie that they are
remitted, & that you are euen now Gods
darlinges, Temples, and fellowe inheri-
tours of all the good that euer he hath.
Wherefore see that you giue thanks vnto
the Lord, for this his great goodnesse, and
praise his name for euer.

Oh,

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An obiection of vnworthy receiving.

The answer.

Oh, sayth one, I could be glad in verie deede, & giue thanks from my verie heart, if that I dyd worthelie receyue this sacrament. But (alas) I am a verie grievous sinner, and I feele in my selfe verie lyttle repentance and faith, and therefore I am afrayde that I am vnworthy.

To the answering of this obiection, I thinke it necessarie to speake some thing of the worthy receyuing in this Sacrament, in as great breuitie and playnes as I can. The Apostle wylleth all men to proue and examine them selues, before they eate of the bread, and drinke of the Cup: for they that eate and drinke vnworthilie, eate and drinke dampnation. Therefore this probation and examination is necessarie. If men will trie their golde and syluer, whether they be copper or no: is it not moze necessarie, that men should trie their consciences? Now, how this should be, the Papistes teach a misse in sending vs to their auricular Confession, which is impossible. The true probation, and tryall of a Christian conscience, consisteth altogether in faith and repentance. Faith hath respect to the

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doctrine and Articles of our belæse, Repentance hath respect to manners and conuerſation. Concerning the former, I meane of Faith, we may ſee the Apoſtle teacheth vs, 2. Corin. 11. Concerning the latter for our conuerſation, thoſe finnes which are commonly called mortall, or deadlie, are to be remoued. Theſe finnes are diſcerned from other finnes, by the Apoſtle, Rom. 6. in ſaying: Let not ſinne raigne & beare a ſwindge in your mortall bodies. For truelie, then we ſinne deadlie, when we giue ouer to ſinne, and let it haue the bꝛidle at his lybertie, when we ſtrive not againſt it, but alſo we it, & conſent to it. Notwithſtanding, if we ſtrive againſt it, if it diſpleaſe vs, then truely, though ſinne be in vs (for we ought to obey God without all reſiſtaunce, or vnwillingneſſe) yet our finnes be not of thoſe finnes, which ſeperate vs from God, but for Chriſtes ſake ſhall not be imputed vnto vs belæuing.

Therefore my dearelie beloved, if that your finnes doe nowe diſpleaſe you, if you purpoſe vnſaynedlie to be enemies to ſinne in your ſelues and in others, as you may, during your whole life, if you
hope

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hope in Christe for pardon, if you believe according to the holie Scriptures and Articles of the Christian faith, let forth in your Crede, if I say, you now trust in Gods mercie through Christes merites, if you repent, and earnestlie purpose before God to amend your life, and to give ouer your selues to serue the Lord in holinesse and righteousnesse all the dayes of your lyfe, although before this present, you haue most greuouslie sinned: I publish vnto you, that you are worthy guests for this Table, you shall be welcome to Christe, your sinnes shall be pardoned, you shall be endued with his spirite, and so with Communion with him and the Father, and the whole Church of God, Christe will dwell in you, and you shall dwell in him for evermore. Wherefore, behaue your selues accordingly, with ioyfulness and thanksgiving. Do you now appeare before the Lord: make cleane your houses, and open the doores of your hearts, by repentaunce and faith, that the Lord of Hostes, the King of glorie maye enter in: and for euer hereafter beware of all such thinges as might displease the eyes

vpon the Lords Supper.

eyes of his Maiestie. Flye from sinne, as
from a Loade, come away from Poperie,
& all Antichristian Religion, be dilligent
in your vocations, be dilligent and ear-
nest in prayer, harken to the voyce of God
in his worde with reuerence, lyue wor-
thy your profession. Let your lyght in
your lyfe so shine, that men may see your
good works, & glorifie your Father which
is in heauen. As you haue bene darknes,
and folloved the workes of darknes, so
now henceforth be light in the Lord, and
haue societie with the workes of lyght.
Now hath God renewed his conenaunt
with you, in Gods sight now are you as
cleane, and healed from all your sores of
sinnes. Goe your wayes, sinne no more,
least a worse thing happen vnto you. See
that your houses being newe swept, be
furnished with godlinesse and vertue, and
beware of idlenesse, least the Deuill come
with seuen spirites worse then him selfe,
and so take his lodging, & then your later
ende will be worse then the first.

God our Father, for the tender mercie
and merites of his sonne, be mercifull vn-
to vs, forgiue vs all our sinnes, and giue
vs

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vs his holy spirite, to purge, cleanse, and
sanctifie vs, that we may be holie in his
sight through Chyriste, and that we now
may be made ready, and woorthy to re-
ceyue this holie Sacrament, with the
fruites of the same, to the full reioyeing
and strengthening of our hearts in
the Lord. To whome be all
honour and glorie, world
without ende.

Amen.

(:)

To God be all prayse for euer,



Certayne

godly, learned, and comfortable conferences.

Betwene the two reuerende fathers and holy Martyrs of Christ
D. Nicolas Rydley late Bishop
of London, and M. Hugh Latimer, sometyme Bishop
of Worcester, during
the tyme of their
imprisonments.

(*)

¶ Whereunto is added a treatise
of the Lordes Supper, made by the
sayd reuerende father D. Nicolas
Rydley, a little before he
suffered death. 1555.

Now newly againe
imprinted.

1574

¶ Imprinted at London by
John Aldeley.